‘I’

Willem A. Nyland

Foreword

During the period shortly before his death, from March through September, 1975, Mr. Nyland spent much of the time during each meeting talking to the future moderators and more advanced students about how to respond to questions. One of the main topics in many meetings was the subject of 'I' and what are its functions, properties, growth, and creation.

This compilation of excerpts is an attempt to assemble most of these discussions in one place to facilitate study by those pupils of Mr. Nyland who are seriously interested in this subject. The selections are, of course, the subjective choices of one pupil.

Table of Contents

Selected excerpts from Lectures

M2549 Thursday March 6, 1975 1
'I' and its functions

M2554 Saturday March 22, 1975 17
Change and 'I'

M2554 Saturday March 22, 1975 21
Story of the growth of 'I'

M2558 Saturday April 5, 1975 33
Growth of 'I'

M2559 Saturday April 12, 1975 48
'I' and change

M2565 Saturday April 26, 1975 60
'I' and relationship with 'it'

M2566 Thursday May 1, 1975 65
What is an 'I', continuing to stay with an 'I'

M2567 Saturday May 3, 1975 70
Continuation of 'I', criticism, change, responsibility for Life

M2569 Thursday May 8, 1975 78
'I' talks, transparency, translucency

M2571 Thursday May 15, 1975 86
'I' and change

M2583 Tuesday June 10, 1975 92
'I'as a seed

M2586 Saturday June 21, 1975 94
Acceptance by 'I'

M2600 Saturday August 2, 1975 100
Talking about 'I'

M2602 Saturday August 16, 1975 107
General discussion

M2603 Saturday August 23, 1975 123
'I' in talking to moderators

M2605 Saturday August 30, 1975 134
'I' and thoughts

M2606 Saturday September 6, 1975 137
Talk to moderators

Questions and Answers

M2572 Saturday May 17, 1975 143
'I' and Participation

M2574 Thursday May 22, 1975 149
'I' and extending a moment

M2583 Tuesday June 10, 1975 155
'I' and emotional approach

M2583 Tuesday June 10, 1975 159
'I' and Impartiality

M2587 Thursday June 26, 1975 162
Extending an Awareness

M2588 Saturday June 28, 1975 164
Prayer and emotional approach

M2588 Saturday June 28, 1975 166
'I' and inner cry

M2585 Thursday June 19, 1975 167
Entire meeting

M2549 Thursday March 6, 1975
'I' and its functions

So. Thursday evening. You know the purpose of Wednesday. Not so much this meeting or Saturday, because it's different. But Wednesday and Thursday: the purpose of such meetings is to talk about Work together. And in order to remind the group I've asked simply to make a statement so that you remember the purpose of the meeting. It is not a meeting where each person will express his own ideas about Work. We talk at such a meeting about the application of Work in accordance with what we now understand Work to be. If there is differences of opinion about such principles, they should be straightened out in the small groups. That's what the small groups are for. You can let your hair down, you can say what you think Work is, you can say Work begins for me at a certain place and someone else says, no, it begins a little later for me - things of that kind. But on a Wednesday evening we talk about what has Work meant during the week.

Now I must say that in listening to Tuesday and to Wednesday I did not suffer, so Ed can rest assured. (Laughter) As a matter of fact, sometimes it was quite joyful to me, because I found in it, in both meetings, a certain desire of wanting to cooperate, of wishing to establish a certain common aim in which aim one could unite. And you know the emphasis ever since December has been on cooperation. You understand what that word means: 'operating' is working; 'co' means with each other for a common aim. And we do that now here and there, as you know - greenhouse, woodworking shop, even bookstore, people taking part in a little bulletin, cooperation in the bakery, cooperation in the school, to some extent, cooperation in the guest house, and of course, cooperation which is quite obvious when we are constructing something. Also I think, you see, that it is necessary to know more about what different people are doing; that kind of inquiry can come at lunches. You could talk about each others' Work even, or, as I suggested some time ago, you can talk about questions asked and how you would have answered them. People who go to Tuesday could talk about that on Wednesday. People who come together on Thursday could talk about Wednesday like you could talk about last night. What was the value for you? Did you like it? Did you like some people who said this and that? Did you dislike some who said whatever it was?

I think Tuesday was excellent. It was a meeting where the two were together and talked really quite right. There may have been sometimes something I would have said differently, but I don't think it matters at all. It was really an adherence to that what is the meaning and was the meaning of Work for the two of them, and they worked together and there was a unity which was quite remarkable. I'm very happy about that.

Last night in the beginning, all right, then it ran down a little bit. Even this prodding of Ed, there were still a few silences, but I can understand that sometimes when you want to think about the statement and not immediately want to go over into a question of your own. I think there will be more cooperation if you really understand why you could cooperate. In the first place, of course, stimulus, so that you go home with an idea of Work is worthwhile; because so-and-so said this and someone else said something else and it helped me, or at least I was stimulated to the degree that I feel perhaps I have not done enough, or perhaps it was not clear to me what was the meaning of an 'I', I have never looked at it in that way, but maybe it will be of help to me when I now start to Work on myself again and again and again during the coming week.

There are a few things, of course, I think that you have to be more careful about: the question of results. What is it really that we want? I said many times, knowledge of yourself. Now that does not mean that you have to prepare specially to be in a certain way when you want to Work. It's logical: you want to Work when you have a wish, because if you are concerned about Work itself and you feel that Work can help you, you have to have a wish to want to Work. You might say that is a very special kind of condition, but it has nothing to do with your behavior. You are what you are. And simply a description, if you want that, of what you are or recognition of yourself in the way you are is quite sufficient, and you are with yourself all the time because you keep on living all the time; as long as you are breathing you are still an object for observation. And of course you want this 'I' to give you data which you can rely on, and it doesn't matter in what condition you happen to be.

There is Life and there is a form, and you want this 'I' to recognize your Life and accept the form; that is, not being interested in the form primarily, but, you see, when I say an 'I' recognizes Life, I do that in order for this 'I' to start to grow up, because it's very small and even an 'I' with the best of intentions in the world will start to get a little bit diverted when it starts to look at the form, exactly the same way as I do with my ordinary mind. And of course my ordinary mind exactly is doing that: seeing Life as expressed in my behavior. And for that reason, it's so useless, because there

are all kinds of associations possible with that kind of an interpretation of seeing myself, recognizing myself, again remembering that is what I used to be and having a possible explanation of why I am that way.

But when one discovers that perhaps his mind as it functions now unconsciously, is not really able to give me the real truth, for that reason I say an 'I' perhaps can give it to me. But then I must know that this 'I' is not as yet full-grown and it will take some time, because it is growing up in terribly unfavorable conditions. I've said many times, it is placed in an unconscious surrounding and mind, which constantly is busy having thoughts, and therefore, it will take quite some time for that 'I' to grow up sufficiently, and then for the reason of giving it a better chance to grow up, I say, let a mind alone; let this 'I' only recognize Life because that it is familiar with. This Objectivity is not familiar with my form. And when it recognizes Life, it will then, as it were, I say it many times, make the form transparent in order to be more perceptive for the fact that I am alive.

That is the Acceptance. And when the 'I' starts to grow up, I can start to include the form, because then it is not hindered any longer by the form itself since that what is important for the 'I' is the recognition of life. And logically, since this 'I' belongs to me and has come down to Earth to help me, it also will have to become acquainted with the form in which this Life is expressed. But 'I' has to remain impartial and I cannot give him a big task immediately to become Aware of myself as I am in all the different forms of behavior. So it's quite logical that I say to this 'I', don't look at the form as yet, just make it transparent, make it as if it doesn't exist and then you will see that I'm alive.

That's all I want you to know, because then this 'I' will retain interest in me. Then it will start to function in a different way from my mind. And it will function in such a way which is so different, because I cannot expect my mind to do away with my form. Of course I can teach this mind of mine to do that also, but I'm having a horrible time, because whenever any part of my mind is so-called looking at me or is alert to my existence or is watching me, it becomes affected immediately by the form in which my life is expressed, because that is the unconscious condition, and when we talk about consciousness we want to introduce something that is not going to be affected by unconsciousness.

But now assuming that this 'I' grows up, and that after many, many attempts - like we say, Work, Work, Work - it is sufficiently able then to take in the form and still knowing that Life has made this form because that was

the expression of Life, the form also becomes observed by an ‘I’. And when this ‘I’ can remain a little bit longer in existence, not just a flash in the pan, but just for a little duration, it becomes acquainted with me as I am, expressing my life in my form. And I still make it easy for this ‘I’ - I don’t bother about my feeling, don’t bother as yet about whatever I think, just tell me that my body is there and is in existence. And of course, while it is in existence on Earth it has a form.

So you see, don’t get stuck on that idea that this ‘I’ need not or cannot function as yet. It can function in any time, at any place, in any condition I am. It is dependent on my wish. When I say an ‘I’, I create something to help me, because ultimately I wish this ‘I’ to help me in the totality of myself.

So when I start to give the Observation only in exact terminology - meaning by that Impartiality, meaning by that the elimination of mind, which is Simultaneity - then of course, I have a chance that because of this kind of simple introduction of how to educate my ‘I’, that this ‘I’ will grow up and become more useful to me. After some time I say, look at the form, because that happens to be an expression of my feeling, that something else is existent--is existing in me which I call a feeling and this feeling is expressed by means of a form of certain kind of behavior which originates in my feeling and becomes expressed. It also is there as an attitude sometimes which wishes to be expressed.

And then I go a little further and say, please, ‘I’, will you look at my mind, because my mind is also being expressed sometimes in activity of the physical form. Sometimes it comes and intrudes into my feeling and there is an activity going on in my mind. I would like you to look at it. But I hope you are sufficiently grown up not to be affected by the tendency of my mind, which means that it always wants to explain, that it always wants to have a memory which then reminds me of that what I already have received and that that what is mind is so-called observing, not becoming Aware of, but is alert to, always expresses that in something I happen to know already so that I can give it a name. And it even if it is a new something that comes to my mind - my ordinary mind - would like to investigate it so as to be able to place it.

So you see, I gradually give this task to this ‘I’, not necessarily by page fifteen - now you can do this, and when I reach page twenty, now you can do something else, and on twenty-five, you can add a little more to the grammar of ‘I’. ‘I’ will gradually grow up and will gradually obtain a language of its own and then it will actually, in this formation of growth, become that what I would like it to be: a complete Objective faculty, now as it

were, coming to life as something like an entity of Objectivity and performing a certain task regarding myself in which then this 'I', receiving impressions of me, can actually tell the truth about what I am. You see, it is very simple. But you also must remember that you shouldn't mix up the intentions of the wish to Work with the function of 'I' itself.

The wish to Work creates an 'I'. Then the 'I' is going in a new cycle of an experience for 'I' itself, which has nothing to do anymore with me. And for the time being this 'I' cannot observe my wish to Work. It can only observe that what I am as a walking creature on Earth. And that is why many times one says , I walk up and down, from one side to the room to another. Or I make a little movement with my body to give the 'I' really a chance to see that I'm alive. Because an 'I' could not really be interested in anything that is dead or perhaps not even moving too much.

And so it is a very simple thing. In the first place I have a wish to create an 'I'. Whatever now may be the motivation for that, that's a different question. Because I start with the motivation which precedes the creation. And the motivation is a result of the state of my being, the level on which my unconscious existence happens to be, in which then there is in my mind thoughts about myself, in my feeling center a certain amount of wishing for this or that or the other, an unknowability about that what are problems which I cannot as yet solve, all the different directions I've gone in, how I was educated and came to certain conclusions, or whenever I may have had states of suffering, and all the different ways that I then had to meet life and did not know exactly what to do about it; but in any event, I find myself, at a certain time, with a wish to see if the condition of what I now call unconscious could perhaps be changed. I leave alone now what kind of motivation brings about this desire of wanting to change in order to grow up, in order to become free from certain mannerisms which I feel are in the way.

And I start at the very beginning, by the acceptance of the results of my education. I want to have this 'I' become acquainted with the unconscious parts of myself, the way my behavior is in all kind of forms which are, of course, unconscious. Because only the 'I' has started to become a little Conscious and has the semblance of becoming more and more Conscience - Conscious, because it starts in a small way and I want to make it grow up. So together with the wish to create an 'I', I have to have a constancy of a wish to feed it. I say many times that when the 'I' is there I am responsible for this 'I', because if then the 'I' would tell me something I must listen.

I have created it. I'm under obligation, when it is a creation, to take care of it. And therefore, I say again and again, keep on Working when you are serious about your desire to create an 'I'. And that many times you also know that when the 'I' disappears it is your fault. It is, of course, the condition of unconsciousness which you can say is automatic or perhaps is mechanical, but exactly this understanding of mechanicality that causes the difficulty for me in which I have a very definite wish to become different, that I understand my mechanicality, why this 'I' cannot continue to exist even if I so-called wish for it. So there is no particular blame; then only the Acceptance of an unconscious condition. And I can explain that well enough by saying it's Mother Nature that does that to me. And I say, all right, Mother Nature, that's as far as you can tell me what is what in this world. But now I'm on my own.

That is, something takes place in a person that he wants to change this noticing in an Awareness. And that knowing that this Awareness cannot as yet be accomplished by my ordinary mind, that I will want to create something in its place which then can begin to tell me certain things about myself. Ultimately, of course, this 'I' will affect the totality of my body. It's utterly idiotic to try to have an 'I' when you sit in this group and you have a little finger which is moving. That question happened to come up on the Tuesday. Just idiotic! What good will it do? Where is this 'I'? Becoming Impartial to a little finger which is moving? Exactly because it is moving and you have set it in motion you are already identified with it. But aside from that and the discussion of what people should do when they make a little mistake like that, that is not of our particular concern now.

I would like you to be much clearer in the first place that you create an 'I' in your unconscious state, as a result of the recognition of the condition in which you happen to live, which you call unconscious or discovery of your mechanicality. And that something in you says I don't like it. That is all. That you just don't believe in the necessity of remaining unconscious. That I feel is more than enough as a motivation. And then from there on you start to Work - but at any time that you have that wish, and not considering your own little condition in which you happen to be, because that has no meaning for this 'I'. You always represent Life. And when the 'I' in the beginning is interested only in Life, you're not going to prepare for that. You prepare for your wish; that is, to exclude other little wishes, or to make time, or to see that the conditions are conducive to exercise this wish in the creation of an 'I'. Of course, that's logical. You make it easy.

Now what is the ‘I’ going to give you? Just knowledge. No more. Just knowledge of yourself existing. Try to be satisfied with that. Because you talk so many times about results. What do you expect from a Conscious something that is very small - that it will be able to tell you - what? How to be nice to your grandmother? Or what kind of a decision you should make regarding your own job? Or the necessity of staying Awake? A little ‘I’ cannot tell you that. It is too small to be a teacher. You may wish to have this ‘I’ grow up. Make it grow up! Fast. Give it more and more food to the extent that you can continue to feed it, to the extent that you have the wish to do that. Well, that is there; that is your saving grace. And your wish comes time and time again, on the recognition of the exactness of your state, the level of your being, and whatever smallness there is in this ‘I’ it starts by giving you that information. Because the facts which the ‘I’ is giving about your existence belong to you. The ‘I’ is returning it to you. In return for the creation and the desire which you have to create an ‘I’, the ‘I’ is grateful that it has been called into service, that it was wished by you, that there was a very definite reason in even to pray to God to help you to create it. And that God has, I call that God, something of a higher nature, yet maybe is protecting me or is interested in my possible development, or which wishes from a higher nature to tell me what I am and perhaps what I should do on this Earth and to give me an aim for my life. For that reason, this ‘I’ is grateful that it can be of service.

How do you imagine an ‘I’? Where does it come from? I’ve said many times you create a certain shell, something like a container, a container which is the best you could make for it, having in mind that something like Life itself, without a form existing somewhere in a spiritual world, may be a part of a spirit, may be a part of a totality of spiritual life existing everywhere and always, as it were, to make crystallize that what is already Omnipresent, and Omnipresent - that means it can be present in that what you create for yourself as the highest of what you can think about and feel about for your own benefit. And make this ‘I’ then be in the presence of yourself.

This question of ABC, of course, it’s only a little explanation to give your mind a chance to understand what you’re trying to do. But what it finally comes down to is that you want an ‘I’ of a certain kind of a quality. I say it belongs to the spiritual world, but that gradually for yourself and your personality you like to belong to the spiritual world also. So that then you can do away with the bondage of Earth. And the first bondage, of course, is your body, as it were, to try to get rid of it; or if you cannot get rid of it as yet when it is necessary to continue to live on this Earth for other reasons perhaps unknown, that at least you’re not bound by it. But the real reason is you wish to develop that what is potential and become actually Kesdjanian, become

actually a Soul. And for that reason you create this 'I' in order to help you to understand what is your Life worth, to what extent can it develop further, with the permission of Mother Nature and of God, becoming more and more that what is God's child on this Earth and not left alone, but already by the creation of 'I' giving the indication that there is something like caring for you and that because of that you're under obligation to join in that caring and that the attitude of yourself then in wishing to Work really means I want to understand more and more about that what I don't know as yet about spiritual existence, because it is that existence that I believe in, and ultimately should become part of me; or to say it differently: that I what I am, wish to become part of that, and then eliminate all kind of divisions which I now assume to exist because I'm limited by forms, but that I really could get a concept of Omnipresence simply because I believe in the existence of God, in the existence of higher forms of being, of a spiritual life, not so much after death, now, right now, not having to wait until I die in order to recognize it. There's no reason why I could not become sensitive enough now to know that for me spiritual life exists even in embryonic state, a something that I call my inner life and I can recognize that at times when I go within and when I wish to become more serious and when I wish to behave more essential.

And so again and again this whole question of Work becomes so simple to me, because ABC is only a little explanation for my mind to satisfy it. What is the result? An 'I': Existing with me! An 'I' in the name of God and in the image of God coming to stay with me. Don't you see that that evokes in oneself some kind - you call it rapture maybe - a wish to actually pay attention to that what comes down from Heaven and wants to stay with you and wants to find out what you are, creating in you such a wish that you want it to stay. And that you become, you yourself, involved in the wish to see what is your Emotional life, because that's the best way by which you can express your gratitude. It is not in words. Your mind won't help you that way. But your feeling will. And now it is the question of your feeling to become sufficiently sensitive to have this 'I' present; that is, when it is there and it is created by you as a wish, - this 'I' has a certain unity or an entity as perhaps a certain form and, of course, in order to understand better such a presence which is given from above and now affecting me in my Emotional state, because whenever anything is created for me, even with my own wish, which is of higher quality, I start to have an attitude towards that: first, probably respect, sometimes unbelief that it would actually wish to stay with me, followed by a responsibility on the part of myself - what in God's name will I do in the presence of that what is higher than I am. And that involves something quite different from a feeling.

And so I say, calling it an Emotional approach, it is exactly the same as the creation of an 'I' intellectually, because that what is the result is an 'I' existing with me. And only I now emphasize the attitude of an 'I', which I've said develops simultaneously an intellect of an absolute kind and a caring benevolence, I've said, of feeling of a different kind than what I am used to, a feeling which is Emotional, which takes in even me, whatever I am as a little human being. This 'I' is interested. Something coming from God or from a higher level of existence of a spiritual life. It doesn't matter where it comes from. I never have a chance to ask an 'I', where did you come from? Because if I asked, 'I' would say never mind, just Work.

You understand this. I am so under the influence then of something existing in my presence that I wish to become holy, that I wish to do really the right thing in the presence of that what is of a higher nature, yet that I can adore, I can even pray to it. I can even ask, tell me what I should do; tell me in what way should I change; tell me, can you see through me? This 'I' now existing as an Emotional entity - how can I be grateful for your presence coming to me. How can I explain to you the realization of that what I already am, living on this Earth and being mechanical, and then wishing to become free. And then that Emotional entity says, why don't you Work? Why don't you accept yourself for whatever it is, because I will accept you the way you are. 'I', this Emotional entity, it is an 'I', representation of, I say, God, a higher level, my God, I say, that what is still within my concern, within my ability to conceive of, and then wanting to continue with this presence. And I say, don't go away. My wish is there for you to stay, my real wish, my real wish which is deep down within me and has become for me my Emotional state, because that what this 'I' is, is not me at all. And still I want to have the right attitude and I say I want to love you, and how can I love you when there is too much selfishness on my part. How can I admire you when I am myself still too vain and too much wish for myself to be what I think I want to be in the presence of that what is of a higher value than I. Don't you think that in such a case this Emotional attitude that I should have towards that what is higher is like a prayer? Please tell me? Not my will, but Thine?

And this 'I' in the form of an Emotional entity simply says, just go along and do as you are, and don't have any thoughts or feelings about wanting to express that what you are now, and don't have any feelings of partiality about yourself. Because that is what this 'I' is saying to me, not in words and not as ABC, but as a feeling, because that's the language of the exchange of an Emotional level in an Emotional world, because I live then in a different kind of world from my ordinary physical superficiality. I am affected by something of that kind deep within me, and naturally it would

make me serious. Consider it. To see what can I be, and I keep on then seeing myself and the 'I', this 'I', Emotional 'I', keeps on telling me: accept yourself for whatever you are. Just don't worry as yet about what you should do. Wait 'til you grow up. Wait 'til things are disclosed to you. As Gurdjieff said to Hassein: you're still small, you're only my little grandson; and all you can do is have the proper attitude towards the rising Sun. Because the rising Sun for you ultimately will mean Consciousness. All you can do is to look at it, and to see it rise up and then you, affected by the possibility of Consciousness existing, will make attempts to make yourself proper in relation to that Consciousness.

You see, the process is so simple. I become like nothing in the eyes of this 'I' as it were, by the presence of 'I' looking at me, but benevolently, as a friend. And immediately knowing that what I am, because there is no criticism; there is only, as it were, a helping hand. (- - -) of that what I wish to become is understood. Also the recognition of myself the way I am, wanting to get rid of all the different things that I know are going to be in my way. I don't call it partiality, but I do know that when I'm vain and I'm stupid and I love myself and I have all kind of excuses and the rest of my ordinary unconscious existence, I know that this presence with me, this benevolent 'I' being there is not going to tell me this and that and that and that - don't do it; it just stands there. And it looks at you.

That is the strength. You feel it. If that you can imagine. If you could imagine how Gurdjieff sometimes would be. How he had such a time when you made a stupid mistake. And it was not that you were called to account. He would just look. He would ask you to come to him so that he could look at you. And then all he would say is, Oh, and look at you, and that was all. No remark, not saying you shouldn't have done that, you were quite dumb. No. Just look. Penetratingly, with eyes that were quite open and could see through you, making you transparent. And just a little saying, Oh, it was you.

I've seen him like that several times, not necessarily with my own experience, but being in the presence of that. I remember him making a remark about someone. And he said, you're old - not having seen that person for quite some time. And then he turned to me; he looked at me; he said, but, we can help that. And no more. No questions asked about the reason why a person is old. He knew that. Many times, you see, I remember Gurdjieff as a God, of that kind of personality, full of kindness because of his benevolence, full of that wish to see what could he do to help, and understanding, helping, not critically, just the acceptance of that what one is. And then times when there is something present to me Emotionally and how I then, because of

hearing that, I become Emotionally involved in a wish to see what is the meaning of such a simple statement of, Oh, almost followed by, but I love you. And then to try to live in accordance with that, praying to God, how can I be when I wish to become Conscious and Conscientious?

I thought there was a little difficulty in the understanding of such functions, and I hope it is now clear that the creation of an 'I' is both intellectual and emotional and that there is really very little difference after a little while in that what so-called is an intellectual approach and an emotional one. The beginning is a little different. Because in one way you are affected in your mind, knowing the condition of your mind and a wish to put things in words. Those are types of people and they cannot help to have that kind of an ambition, because that is the way they learn with their mind first. And there are others where this kind of word formation is anathema. They don't like it. They don't like any kind of a form really. They would like to keep things a little bit, let's say, flexible, not putting it in any kind of word, being afraid that the words might spoil the meaning and wishing to go by that kind of a feeling existing because they themselves are sensitive to receiving a feeling, a kindness, a well-wishing, an expression through eyes of someone. That is only the difference, because after that starts it to exist as an 'I' having both facets, an intellectual window and an emotional one. And turning it like a light tower. Whichever may be necessary for one person, turn that window. And then for someone else, turn the other. It is always the same light within. The same light on the path shining through an intellectual window or shining through an emotional one. And whoever wants to benefit by it, all they have to do is to turn that 'I' so that the right facet of an 'I' comes to your side. Never mind what someone else will wish.

And when that once has been, you might say, accomplished your task is the same. Intellectually it can be expressed, and we call it Impartiality, Simultaneity. Emotionally it means seeing yourself also for whatever you are, calling it perhaps, without feeling, without wishing to express your own desire for your own self-love. Not wanting that what you believe in for yourself to take the upper hand. Not wanting that what is an idea of yourself and your behavior, which sometimes is haughty, sometimes an expression of disdain, of superiority, of feeling for yourself that you are worth more than you are. A condition of yourself sometimes that, although you do know you're hypocritical, you should not be that way. You should be much more honest. And many times that you know that many of the feelings that you do have have no right to exist. A wish to create an impression which you know isn't so. A wish to lie by implication. A wish to appear better than what you are in order to gain maybe some respect or admiration.

All such things that are Emotional states and perhaps only just a little feeling state, but in any event they're not always so expressed intellectually and putting a word on it. It is something you know for yourself how you are. And you see it sometimes on your face when you look in the mirror and you see an expression on your face which comes straight from your solar plexus.

You must know these things about yourself because this benevolent 'I' is interested in the state of your Being. And when you pray, this 'I' will tell you don't tell me about yourself what you think; just let it go for a little while because that is what I see is a human being with one wish - that he could grow up, a wish that he could really understand his life, a wish for him to become free from the bondage, mostly by his feelings. So that later on I can tell then a little bit more about the real reason - that is the intellectual part of it - the real reason, of God coming down in the form of a benevolent 'I' in order to help mankind, coming to those who wish and ask and pray for it. It's not a matter of being singled out. It's a matter of having an attitude which then already, not only presupposes, but makes a person believe that that what he actually honestly, sincerely wishes for himself, that he wishes with all of himself that that kind of prayer must be answered, and there will be this benevolent 'I' coming down and say: But I am here, and now what? I say many times, now what, if you pray to God and he comes and he asks you what did you call me for? Are you serious enough about that? Don't bother too much about creation of an 'I' unless you are willing to submit to the requirements. It is far better to stay unconscious and be asleep, because it sometimes is like hell to create something which you feel you ought to be responsible for, and then finding out that you haven't got the guts to do it.

That is why we talk at meetings; to get more strength, more affirmation, confirmation, indication of others being similarly educated, similarly conditioned, similarly wanting to rationalize, I say many times Impartiality is your main enemy at the present time. When you come to the question of Simultaneity, leave it alone for a little while until you start to understand something that is involved in the processes of your ordinary mind and how it functions, of that what actually is an experience with your ordinary mind, giving you also self-knowledge, but on the way, when it reaches finally your brain, there is already many, many - there are many chances that it gets impure. Not only by the associations which are already there, but almost immediately your feeling will come in and start to define it, start to interpret it, start already to wish it yes or no, already an indication of something that perhaps you should or should not do, or whatever is as a judgment. Leave Simultaneity alone until you can understand more about the function of an 'I' when, as I say, when you have a wish, it is there. That is

Simultaneity. That's the real meaning of it. You eliminate all chance of your mind to have any kind of an expression of an idea or any kind of a judgment of any kind. But you will learn that when this 'I' starts to grow older and becomes more mature and it becomes much more reliable for you.

I don't know if there were other particular questions I do remember that maybe could be liquidated. A little bit of different forms, I think. Of an understanding of the form. I've explained it. The transparency comes back. And then there is that form. Then there is an 'I' being able to cope with it. This participation problem: Partkdolg duty. Gurdjieff mentions it thousands of times - that's exaggeration - many times in *All and Everything*. You see how necessary it is to read that book.

I will need some help to get these little things that I call quotations having reference to Work. They have to be typed or corrected and so forth. I cannot do it by myself. I need also sometimes certain things to be read to me and anyone who has a chance of doing some writing, typing and so forth, can help me. I'll give you some cards. I would like to get that thing started. I would like to get it in Firefly. I think it will be so extremely useful whenever you might want to talk to anyone and try to convince them that *All and Everything* is the book. That is the Bible on which you swear. You put your hand on it and (say), this I believe in. That is what Gurdjieff meant when he wrote that. He had something to say and that was his esoteric knowledge and his interpretation of whatever he found in Tibet or Persia or in Asia Minor or wherever he went, even including Egypt. I've talked about that before.

The value of Gurdjieff as a man and as an author and maybe as a dancing teacher, and also maybe as being able to preserve music of a very definite character; but music, you see, that has to be heard by oneself, not necessarily in connection with movements. It's an adjunct to movements. Movements are movements. When they are done the right way, they produce music in you. That is really where it comes from. And such music within you is confirmed by the music of the piano giving a certain rhythm and a way of expressing. Of course it has to be played well. It has to be played almost with inspiration. It has to be played by someone who understands such a movement to know when to play soft and when loud and in what rhythm and with the movements going on. But the emphasis is still on the movement class. Your presence and wishing to do the movements correctly in accord with whatever is prescribed for that movement. No improvisation. Not any type improvising. Even the rhythms. Whenever one plays, play it in accordance with whatever is required for such a rhythm, but not all kind of embellishments.

I keep on trying to warn you — as a matter of fact, anybody I will ever talk to - of keeping Gurdjieff pure. Basing it on that what is written in that book. And interpreting that or reading it, not reading anything into it, but reading that what is the meaning and to try to understand what Gurdjieff meant. And talking about an 'I' when he uses that word Partkdolg duty. Participation. Dolg is Work. Duty is an obligation. That's what is told to mankind: to Work on oneself. Gurdjieff is no fool. He wouldn't use such a word unless he meant it. And so Work means Work. That is the alpha and the omega. The beginning and the end, and all throughout.

The constancy of Work. The necessity of Working. Simply because there is a continuation of unconsciousness as exuded by Mother Nature and this Earth, the atmosphere in which we live, the atmosphere created also by forms of culture which are even worse than Mother Nature dared to do. That is what we are living under, this constant influence. And for that reason we should have a constant wish to counteract that influence, because as soon as the wish is gone you fall back into sleep. And you know it. I thank God that every once in while you have a chance to Wake up. But Wake up when you Wake up; that is, Wake up when you start to think about Work.

That is not so difficult: I have a thought about Work or a feeling; I remember it. Something happens, I'm sitting in a chair, and I light a pipe and I light a match - huff! I see myself. Something is Aware of this body. I keep on lighting my pipe. There is no reason for this 'I' to go away. Because I don't do anything, not that I become involved in. I just use my body the way it is; I'm familiar with it, I've no desire to criticize it or to like it specially. I simply sit and I go through many movements I'm familiar with, but this time there is an Awareness which stays with me. It is not difficult because there is no other involvement, it's just a very simple kind of a thing: I light my pipe and I smoke. And, of course, I know I move my hands , my fingers, my arms, and all that, but an Awareness is there. Why should it leave me? There's no objection on the part of an 'I' to look at me just smoking a pipe, but I'm interested in an Awareness, I'm not interested in lifting my finger. I'm interested in the exactness of that kind of Awareness, which means that whatever is given to this 'I' is without any partiality, any kind of interference of my feeling about myself and as soon as I say, but I smoke beautifully well and I'm so elegant when I sit, etcetera, etcetera, of course, it has nothing to do with me when I'm really honest, serious and simple. Here we sit. And at any one time you can be Aware, any one time you can remain aware a little longer. Don't be satisfied with a little bit of a Moment.

Oh, yeah, the question of Moment came up. And this moment, it is not a measure in time, that is, a second. A moment is a measure, if you call it that way, in space itself. It is free from any dimension. It is free from that what I call a time, which is for me a subjectivity. A timelessness maybe, or a no-time, or an existence of that what is not subject to time. That is a Moment. A Moment has no dimensions. And as it were, it has no potentiality.

Only when I want a moment to continue to exist, there is a description then of a line, a describing of a line which is then a line, as it were, in space, which I can measure and I can call a time length of which each point of that line is a Moment of existence. I can describe it that way. At the same time I say a Moment can be registered by myself as a condition of my feeling when it exists and registers Life. I've no reason to further describe than just the existence at that Moment which, when I don't want to describe that further, will probably disappear, because another time element comes in and calls it a second. But when there is no desire on my part to have any description - almost, I say, I use an intuition to be able to conceive of timelessness within myself, and I call that a Moment because I exist at that moment. I don't go over into the past, I don't anticipate. I am present to myself existing. At the time there is no registration of time and in order to distinguish it from my ordinary sense of time, I call it a Moment. At a Moment, time changes its character. It changes even its direction. It comes to me, goes away from me: that is the change in direction. At that moment it goes in another direction.

There is a moment when I breathe. I inhale. At a moment I start to exhale. That's the moment! There's no further description. And one goes over into the other, and quite unconsciously, I don't even know it when I wish to know it, when I continue to be present to my inhalation, then there comes a point where everything is filled, my lungs as well as my midriff and I cannot extend that further and then I turn around, as it were - sometimes I call it a step over a threshold - and then I start to exhale. The exhalation, as it were, becomes like the past. The inhalation is like the anticipation, the future, which comes to me. The point of change of direction is the moment in which I go across the threshold and change inhalation into exhalation.

A Moment is not so difficult to define it - as a Moment - as long as you don't want to describe it further. And when you don't know a concept of a Moment, take a flash of lightening, it is an immediate impression you receive in your eye. That's it. No more. What is a moment when you flash your eyelid? You close it and you open it, and do it quick. That is a Moment. Before that you see. You close it and that Moment it's closed. And you open it quick. Now you see again. That is a Moment. There are Moments in your

hands, in feeling, in sensing. There are Moments in any one of the five sense organs.

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What will I say? Have a good week. Prepare for next Wednesday or Tuesday if you go there. Keep your Work,your level, your desire - keep it very simple. But many times during the day when you can - but then be honest about making an attempt which is right in accordance with such principles. If you cannot believe in the principles, try to straighten that out in your small group. But when you want to Work, do it right, otherwise it's so useless. There's no use making an effort that cannot have a result. When the effort is not in the direction of Objectivity and is not even influenced by Objectivity, it will never lead to it. It is far better to wait until by accident something happens, but if you want to do it in a catalytic influence of wanting to speed up the process, you must know what catalysts to use. Not everything is a catalyst. Only that what belongs and has a certain affinity to you, chemically speaking. And then when you introduce Work, it has an affinity. It uses your brain in a certain section which is not used now. It uses your body, the mainstay of your life. It uses your heart, because Emotionally you have that wish for wanting to get out of this state, you might say, of, well, will we call it present?

M2554 Saturday March 22, 1975
Change and 'I'

According to the cassette, I only have sixteen and a half minutes. So, half a minute to catch my breath, and sixteen minutes discussion. About what? 'I'? About what is the meaning of an 'I' in one's life. More and more that you gradually start to understand that people are supposed to change under the influence of the application of Work on themselves. That is an aim, as a person finding himself unconscious, as a personality, would like to become a conscious and conscientious individuality. That is the aim. And therefore when once this 'I' is sufficiently available and has a value, and has an entity which can be present to oneself, that it gradually starts, you might say, to take hold of me, my personality, wants to live with me, wants to be the guide for me, that gradually then this guiding changes me in accordance with that what I now see an 'I' to be. It is the teaching many times of an 'I', in your concept of what an 'I' is supposed to be, that gives you the imagination of an aim to which you are striving. And that ultimately, that what a man will become if he continues to Work, will amount to that what he is then: total 'I' as a conscious and conscientious man. That is the ultimate aim.

You must constantly have that in mind, that there is a possibility of a change for a man. That it is absolutely ridiculous to think that we cannot change. We are of course crystallized when we are human beings and when nothing has really been told, and particularly we're crystallized in our inner life and we're habituated in our outer life. In that way we are very, let's call it, firm or almost untouchable, because sometimes it requires a tremendous amount of poking in the ribs of someone in order to bring to his notice that he is alive and that he is actually functioning. But this functioning on Earth has to be understood as a result of the atmosphere of Mother Nature, and that more and more, by the presence of an 'I' within a person, he starts to create an atmosphere around himself so that he then can make his own world which, for him of course, is a new world, but it is based on different kind of principles. It is based on simplicity, on honesty, on that what one actually seriously wishes to become. And one has to learn to understand that that is a voice within oneself to which you have to pay attention at certain times. And with that you get encouraged because you know that certain things have to be taken away, like debris, of your unconsciousness; and, in that, has to come a certain edifice, maybe I say sometimes, only a shed, and sometimes a palace - it doesn't matter what that Individuality is going to look like.

That what is the content and that what is the seriousness for him to observe then what is the Essential Essence quality of a man, that is an

Individuality in our terminology. You can call it a spirit if you like, in the spiritualized life. You can call it something that has to grow up within oneself and gradually will take the place of an ordinary physical body. But as long as a person is still on Earth, he is subject to the rules of Mother Nature. And they have to be understood and taken in, in the way that that what becomes an Individuality can also digest it and not lose contact for as long as one is on Earth. One is still subject to responsibilities which belongs to the Earth itself. But at the same time my heart, and my particular point of gravity need not always be there. And it has to become, I call it, an 'I' growing out to become an Individuality. Then it is real to say that the "I am". You see, then there is no separation anymore. Then it is that reality of an 'I' existing which then, in the Amness, emphasizes the fact that he is a man, that he wants to walk on Earth because he's not as yet through with it; that he has not as yet fulfilled the rules and the requirements of his Karma; and that until the end of his physical existence, he will start devoting his time to become an expression of that what is becoming to a man as he should be, Conscious and Conscientious, with a Will.

This is the perspective that I gradually hope that you will see because then, having it, you see it as an aim. Then you go down to Earth. Then you start again and again. You Work, you discover in your Work that what you are. When it is the truth of yourself, you become familiar with all traits and tendencies, all kind of thoughts, all kind of feelings. And every once in a while, when you want to talk about that, it is right that you communicate to others: that is really me. I don't mind describing me as I am in an unconscious state. And it is good for me to describe to all of a group that what I am, so that there is no mistake about it, that I'm absolutely convinced this is me, with the tendencies, irresponsibility sometimes, of lying sometimes, of sighing and sometimes hiding, sometimes having fear, sometimes being unable to do what I'm supposed to do even if I've promised. All such things become qualities that can be recognized.

It's good you do that in the presence of other people because then, when it happens again, and it will come back - of course it is already something that is crystallized within a person, so it comes back. At such a time, by association, you remember that it has become known, and it is known also to others. That will give you the strength not to quarrel any longer within yourself, not to wish to justify it, not to rationalize but at that moment when it does happen, you can Wake up to that condition of yourself. Then you will see that there is a chance to change it - not because you want to change it into another kind of an aspect; you want to change it so that it is under your control. Under control I mean that whatever there is as energy that you have

to spend can be spent for any kind of an endeavor, any kind of behavior form. But you must only give it the value that it requires, and not more and not less, so that there is more than enough left for your inner life. That is why I say the simplicity, the reducing of that what are tensions in the body, the relaxation processes, the sensing - all such things are important in order to become a man. It is not, in that sense, Work, but it is definitely the preparation of the object of Work, to become more available for the reception of the influence of an 'I'. That's really what I meant last night.

On Tuesday, those people who want to come can talk about Work itself as it is described, of what one should do, the understanding of definitions, what is really meant by this and that. The emphasis on Tuesday is not on the results of Work. Anyone who wants to come to that group, and already knows a little bit about the application, is not supposed to talk about that application. If you do it, those in charge will ask you to leave or shut up. I want that group to be a devotion like I tried to do with the Seminar groups; and that here and there, of course it becomes difficult because someone already has tried what he has heard, and of course it's logical that maybe you explain a little bit about that. But that is not the purpose of that group. The purpose is to establish a language for communication, of definitions which are understood by everybody in that kind of a language, so that then there is an application. We start out with the right kind of tools. That is the purpose of Tuesday, and for that we need people who are eager to learn: what is really Work? What do you mean by impartiality? What is it that you create as an 'I', and the function of an 'I'? What can I expect an 'I' to give me? Things of that kind. And I think it would be very useful if you restrict yourself to that kind of discussion, and don't fall overboard prematurely because you can't swim.

Now that's all. We're now going to have a couple of weeks with that kind of intensity of application of Work in a general way and discussions of it: Tuesday and Wednesday and Thursday. Those are the three days I participate in. Saturday and Sunday I just consider a little bit of something that has to be talked about in a general way of perspective. But Thursday, for me, is extremely important because I want to pick up what perhaps was not said or perhaps could be explained a little bit more. And I hope that you will consider the triad of those meetings now at the Barn in the middle of the week as extremely important for everyone who wants to participate. But don't, as I said last night, don't - or the other night - don't come here because you feel that you have to come. You come for a definite purpose in relation to that what is the meaning of that evening - no more. If you come there in order to talk about the application of your Work and you want to use Tuesday for that, you don't belong there. And I've asked the people in charge to tell you

not to ask such questions, and such questions will not be answered. If there is a reason for anyone else to want to know what is Work really, in the terminology and definitions, that is - that has priority.

Let's hope we can make some good out of these couple of weeks. If you really want it, if you really mean it, if you really know the reason why you come, and if there is that kind of curiosity that can be translated or converted within yourself into a wish to become a man, maybe then the Barn can help you because the atmosphere that you create in wishing to Work is exactly that atmosphere that will sustain in you your wish; and it will make you acquainted with your new world, and therefore you won't have any fear to manifest in accordance with what you have understood as a result of objectivity.

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M2554 Saturday March 22, 1975
Story of the growth of 'I'

Mark Horstmann: I heard what you said on Thursday and it struck me. You mentioned, in an attempt to Work, what took place was not only that, that I am, but how I am, or to try for that. I - do you know the part I'm speaking about, I'm not too clear.

Mr. Nyland: Yah, I remember it.

Mark: I made an attempt. Last night I went out for a walk and tried to apply that, and tried to have something see how I was. I'm not too sure about the results but what I get, what came to the forefront from the attempt was my emotions in wanting to Work. And feeling, feeling at the same time that there wasn't enough emotion there to really go over into what I wanted, but just that how I was was my emotions then. I don't know if that's what you, if that's what I was supposed to do. I'm not sure if…

Mr. Nyland: No, Mark, it is really a little different. I was talking, at the time, about the development of an 'I', and that there is a long period before an 'I' even can be considered grown-up enough to be able to help me in participating with what I am on Earth. I've said Jesus was twelve years old when he went into the Temple. I did not say that he had to wait until he was thirty before he was full-grown enough in the eyes of the Essences to be able to teach or that he, himself, felt that now he was sufficiently knowledgeable about the conditions that he had to describe.

The development of an 'I' is a long process. One starts with giving this 'I' the possibility of the continuation of life when it has been given to this 'I' as a result of a wish, on the part of oneself, which is very similar to a prayer, asking for some life to be given in the form which, for a man as he thinks and feels about his aim of wanting to become free, is the highest possibility for such a man to create that what is unconscious and unconscientious but only will be a form to the best of his ability as what he can conceive of as that what is the highest of his possibility on Earth. And that, in the wish to create an 'I', I really beg for that what could be given to fill this particular entity or unit - sometimes I say it is like a shell - in which this 'I' then can start to function because it has received force, life force, from Above, for the simple reasons that I cannot separate parts of my own life and put it in that what I would like to become an 'I'. But that is only a very small part, this decision

on the part of myself, that I would like to create an 'I', and then I have a responsibility to try to continue to feed it so that it can grow up.

So in the beginning, when this 'I' is really very immature, and very small, sometimes I say even consisting of two cells, or two separate entities: one, the life-giving force, the other, the form I imagine an 'I' to be, that then there is a series of growth forms which gradually make this 'I' become more and more adaptable to the conditions of this Earth. And then in the creation of more form in which the life force of an 'I' can start to be manifest, there will be a possibility of a further understanding of the reality of myself as I live on Earth and behave like a human being. In the beginning, I give it only a chance to have a flash of the existence of myself at one moment, because that is all I can ask this 'I' to do and that is all I really can wish for. Maybe after some time of that kind of attempt, and repeating it time and time again, there is a chance that this 'I' becomes more and more, I wouldn't say as yet full-grown, but at least it starts to grow up, and in its growing up it develops different qualities which, very much like a little child hasn't got as soon as it is born, it starts to live, it starts to receive breath on its own. And then the body starts to grow up because of the division of different cells. It's very much the same with an 'I' even if it is functioning as a concept. But when an 'I' actually takes its proper place in the brain of a man, and if, at a certain period of its life - the life of an 'I' - it starts to become interested in the benevolence regarding conditions of conscience and the conditions of one's heart and emotions, then of course an 'I' becomes very much like a young child growing up, and it takes quite some time in years, as measured on Earth, before a man actually becomes fully grown as far as his physical body is concerned.

The particular period in which an 'I' can be compared to that what is a grown up man - and when we say he is up to maturity, I think it's something I don't know very much about because I haven't seen, physically at least, certain 'I's growing up so that I can judge, by their height, of what is the maturity of an 'I[1]. But I do know that if I continue to feed an 'I', that then that 'I' becomes more capable of doing things for me, or recording things about me, or actually becoming more able to observe me in the correct way; that an 'I' then receives more and more the attributes of impartiality, of an understanding of associations which is a mental function, and not allowing that kind of a function to take place in the particular part of my brain when I try to follow the laws of ABC. All of those things will take place in a gradual development of an 'I', gradually then preparing this 'I', himself, as an 'I', for the ultimate purpose for which it was created; that is, to become for me a guide and a mediator between myself and God. How long it will take I do not

know; I don't know with others; I don't even—can believe in what they are telling me because their experience in that sense is different from my own. But I will know for myself by, every once in a while, trying out how strong this 'I' is, and to what extent can it remain in existence when it is confronted with states of unconsciousness, when this 'I' is actually observing and is then in the presence of something which is unconscious. And when I say now, unconscious, it's not only my body; it is also the feeling and the mind which is functioning in the form of thinking. So, of course, I will have difficulty for this 'I' to remain in existence for any length of time which, really, in the terminology of Objectivity, would be an extension of a moment expanding.

Well, you see, this becomes a rather intricate process. And when I say, first an 'I' observes me and then realizes that I am, I say then that this 'I' becomes aware of my existence as life and not as yet paying attention to the form. I say many times the form, at that particular period of the development of an 'I', has to be transparent before this 'I' can actually observe life. But when it starts to observe life and the 'I' starts to grow up further, it becomes more capable of taking in more of myself, so that it is not only a question of 'that I am', it's a question 'what I am'. It's a question of a realization of that what is now, as life within me, is being expressed. And not only at one particular second of my existence, but that apparently, in the continuation of my unconscious life and being fed by my breathing, I now start to behave in a certain form, or rather that the form which now is taken on, as an expression of my life and continued, is now more dependent on the form itself which this life now is required to use when this life is still living in an unconscious condition.

And so this 'I', now becoming aware of not only 'that I am' but 'what I am', gradually goes over into a description of the actuality of my life as it is being expressed unconsciously, in different forms. For instance, if it is a movement, there is a form which is moving. The moving itself means, of course, that I am alive. If there is an exact observation regarding that what is my body, and it now becomes aware of the body existing, but this body functioning when it is breathing, then of course this 'I', becoming more and more grown up, becomes interested in the fact that this body of mine is breathing, without wanting to change it, without having any further interest in describing it than only stating the fact that that what is alive takes now the form of inhalation and exhalation. And so, gradually, this question of how I am comes under scrutiny of this 'I' in the process of observation, with an assumption that an 'I' continues to exist, which means there is the assumption that I continue to wish for this 'I' existing.

And so you see, the process that takes place is a very long one because I have to keep on feeding this 'I' until it starts to grow up. And whatever is the question of the 30 years development before one can even start to tell others what is taking place, it may be in the terminology of a spiritual development measured by an entirely different time-measure. And it will depend a great deal on what is the development of myself in relation to that what is taking place parallel to myself, to what extent the unconsciousness really is willing to help that what is trying to become conscious and conscientious. Now that may take still quite some time before this 'I' is really sufficiently grown up to stand on its own feet. But when it once will be able to do that, that means when it can keep on being in existence because of the constancy of my wish, there is a point in which then I say to this 'I': come with me because I would like you to be all the time with me because my attitude now is an emotional one for a wish to see if this 'I' could have a place within myself and be, as it were, at home.

I will repeat what I said at lunch. This 'I' sometimes, when it is in that kind of a position, when it then reaches, as it were, out towards me because that is the first reaction of an 'I', knowing that I have wanted that 'I' to exist, it has become my 'I' and for my purpose of wishing to grow up. Therefore the 'I' feels a responsibility, having then in its mind, if we can say it that way, at least it has a certain concept of the use of this 'I' in relation to me, and also seeing that this 'I' is really required for a further development of myself from the state of unconsciousness to becoming conscious, that then this 'I' wishes to stay with me. When I, as a person, realizes that, as a result of the continued effort of myself wishing an 'I' to be there, not losing track of that real wish on the part of myself, it means that there is much more devotion to the wish actually to be able to continue to make attempts for consciousness and conscience. Then, of course, as a result, this 'I' will feel more and more at home and will want to stay with me.

So I open my house to an 'I' and I show him all the different rooms that there are, compartments of my different thoughts and my different feelings and my different activities. I show him all around if I can. And finally I come to a little room, sometimes in the attic, and I open the door and I say: and here you can sleep. And, at that moment, I realize that I've made a mistake. Because here I was, interested in this 'I' and showing him around, and I started to talk unconsciously. And then the 'I' corrects me and says: I never sleep.

From that moment on, I know what this particular tenant in my house really means. I know that, from that time on, this 'I' will start to walk around

on his own. He will start to investigate what are the different rooms made of and my different interests, and where the different rooms are of my behavior. And sometimes even, he will look into my books and to see what kind of reading I've done because this 'I' becomes interested in the personality as it now is; that is, how I have become what I am. Of course it presupposes a continuation of an 'I' existing, and it is quite possible that the 'I' is not always aware because I do not always wish it, and I make mistakes, and I sometimes become very forgetful.

But you see, this is only a little story. It probably is not true. It can be like a fable. At the same time, there is a grain of truth in it, because when I become really interested, and I say devoted to that what is a possibility of freedom for me, then of course, exercising my right to live and investigate and do research and going myself in all kind of directions of wishing to find out what is the best way for me, when I finally discover that the only way is this 'I' being with me, and the realization of me as 'it', a separation existing but becoming more and more dependent on the existence of an 'I', that then I allow 'I' to look over everything that I am as a personality. With other words, night and day this 'I' will be present to me. And sometimes in my own sleep I will wake up and I hear that, and my conscience says: That is 'I'. It is doing its work. It is trying to find out how you live in the dark, because so far he has seen you only in your good deeds. But the 'I' really wants to know how you are totally. And there is no way of preventing a sleepless entity from entering into everything that is of interest to him.

I talk metaphorically, and of course I use personality traits, as it were, talking about 'I' as a person and doing actually the kind of things that we would do when we were--would be unconscious. Of course all of that, I say, is a little story but it is also symbolism and I can understand it more and more. More and more I become acquainted with Work on myself, exactly doing the same as this 'I' is apt to do on its own, but this time when it becomes part of me, this tenant which I have given a room to live in and where he need not sleep, will constantly be a guardian because he is there when I need him. And at any one time that this 'I' wants to find out more information about myself, I am perfectly willing to be investigated.

I think the story like that is quite right to stay with one, but it also illustrates that sometimes the house gets quite old. And that it is a long time before this 'I' will make up its own mind to take me by the hand and lead me out of the house and let me go into the rest of the world and have all kind of possibilities of different kind of homes in which I would like to live and with which I'm not as yet sufficiently familiar because, after all, living in one

house, and that has become my home, I'm very much attached to that what is there. And when the 'I' first proposes to me that we ought to take a little voyage, I resent it because I say: isn't it beautiful enough here? Why can't you be, why can't you be at home? And sometimes I really say: why don't you sleep like every-body else and leave me alone?

And of course it is nonsense to talk that way, but many times the desire of Work, for Working is not always there. And sometimes one doesn't even want to be reminded that there is a responsibility of that kind. Only when I, myself, as an influence of ordinary life on Earth become mature, and when there is a chance for an 'I' to develop in the regular way, like 'I's usually grow up - that is, in spiritual entities, without a particular form but having a very definite force as represented by their benevolence regarding me and by an understanding in their mind of that what is necessary for me. There is of course a certain point in which it says: now it is time to take you by the hand and now I will guide you in all kind of different directions; and I will be present with you whenever there is a chance to have that experience between the two of us.

We talk again then about a relationship between a man, this time wishing to grow up and wanting to have a relationship with an 'I'. He settles, that is, he wishes really a relationship with the ultimate aim of his life as spiritual entity. Sometimes I call that Infinity. But he settles for that what is still possible for him - the joining together of the mediator which has shown him first the way how to do this and that, that the assurance of knowledge of life existing within me, saying that I am, then saying what I am, then telling me really how I am as a human being, that then when the time comes that he is willing to live with me in reality, in sharing into all kind of activities in the forms of all behaviors of myself, all different activities of my physical body and my feeling and my mind. Gradually such entities which are now represented by the three centers, they become more and more full-grown; and then, in relation to that, this 'I' can more and more tell what is what and how it ought to be, and that what is needed now to take on a form, even in this life for the expression of life itself in accordance with that what is the requirement of omnipresence.

You see, when one starts to consider that, and of course I say, again and again, it is a long time before that will happen and, in the meantime, I have an aim in mind that I wished it could happen. I constantly remember that I wish to become an harmonious man. I try to describe it in the best way I can, and perhaps it's all right to describe it but it is still using the terminology of an unconscious existence. And to be able to describe it in such a way that I

say, yes, that is the reality of a spiritual world, or that is the reality of heaven. If I haven't been there, I won't know what to say about it; and if I have to rely on stories of other people, I cannot always trust them. And, at the same time, that what really has a meaning for me is only possible by having my own experience. So again the emphasis is in the continuation of the wish with Working on oneself. And then gradually this Work on oneself produces within a person a change, a definite change for the better but expressed now in the sense of becoming more and more mature as Consciousness and Conscience or a further development of that what is Kesdjanian, more and more growing up in the Sol La Si and the whole total development of a Soul beginning at Do; that then when that takes place and a man finds himself, after some time when this 'I' is able to tell all and everything about me, that is the time when this 'I' has lived out its usefulness and then it can return to the Sun Absolute.

You see, at such a time a man can become quite free, even from instructors. He can stand on his own because he has within himself his own teacher. And all I want to say is that that what leads up gradually to the independence in the full sense of freedom means that I can become free from anyone, any condition, any situation, any one person, loving them or not, not having that influence on me of attachment, and being then able to live, in independence, and at the same time, in interdependence of that what I wish as a relationship to exist. It's at that time when the 'I' can say: I can stay with you if you wish, I can also go home where I belong because you now know what to do. Now you, this little creature that I've met when you were quite young, and who has fed me in order to enable that what I should do, to do it in relation to you, little creature, that now you can give me again the freedom and I will ascend to heaven.

It's a rather long explanation, Mark, when you consider taking a little walk and then hoping that you will have more maturity of your 'I'. You understand, it is such a long process and it can hardly be measured by different experiences, because many times there's not even a registration of an 'I' existing. At the same time, that what is 'I' changes me in my viewpoint, the different way I look out on that what is the world, and that what takes place within my own world for me, more and more a solidity of my purpose on which then, in standing there and trying to review my own little world, my own solar system in which I see my consciousness gradually developing, in the sense of a sun, as a sun actually can be the central point of myself, I see the circumference first made up of my emotional body, my Kesdjan body. That is the planetary level, full-grown to become a real planet dependent on the sun, but having its own life of existence and only the relationship of an attraction which keeps me at the proper place in relation to the sun. And that

that what is the Earth, that is what is my body, in the combination of those two, that gradually the body itself will be dispensed with. At such a time, of course, a person can die or can continue to live, but it will be a long time before the 'I' actually will have that freedom and I am perfectly willing to let an 'I' go.

I hope you understand a little bit what I'm saying. But you see, it is necessary to understand the long road. It's also necessary to know that the road already, when you take one step or another or another, has certain by-products which become known to me. You will not reach perfection in the sense of becoming an harmonious man overnight. You can even hope that you will reach at least a little part of it before you die. But life is eternal for a man and even if he doesn't reach the end of that what is, at the present time, his Karma - because in his Karma it is written up that he has to make three bodies. That is the rule of life: always to make, out of that what is one, three, so that the three can function independently of each other. And that again, each one of the three components can make three others out of every one of them. I don't know if you understand this law of involution but that is the way it is expressed. And so when this is given to a person, he has to build a three-unity which, for his own purpose of evolving, means that the three have to be combined and become one and that that ultimately is the aim. We go from level to level, from the Earth to the planetary, to the solar level, from our solar system to all solar systems, all units, all units in which life exists, all units at certain places of the cosmic scale. And going from there - Milky Ways, all Milky Ways - and the finally the Sun Absolute as a totality of all life existing everywhere and always.

Of course, one starts to think about it in your head and your mind and your feelings, and your thoughts all start to swim because it's almost impossible to keep it. It is overflowing in its tremendous beauty and validity. At the same time, there is very little that one can really retain than only a taste. And this is really the concept that has to become much more clear. Whenever an 'I' is there and I start to define it in all kind of ways that I would like, even try to draw pictures of it, of how an 'I' could be and how an 'I' could look at me, and all the kind of fantasies and imaginations that can be produced in order to satisfy my feelings and my mind - all of that is really, compared to that what actually exists, is of no particular value. At the same time, all such attempts which always will result in a wish to continue to Work, will, without giving me a very definite idea and a concept of what 'I' actually is, it will leave a taste in my mouth.

When I Work, I know that I am. This creature is affected by the attempt. And that, because of that, certain things are set in motion within a man which, in an unconscious state, are not put in motion at all because that what is latent has to become active. And the totality of myself as I am, totally, has to be, I say, scrutinized. It has to come under observation. It has to be, as it were, classified and put in the proper place as to their own validity of the different fragments of myself. But when that takes place, this kind of an activity that actually goes on within a man, that honestly will wish to form more solidity of the kind of a conscience; and that that solidity like becoming a foundation on which different things can now be built, that then I also become very much aware of something existing of that kind of assurance within myself, which I call reliance on myself - on the reality of that what I am as self with a capital 'S'. And the reliance is a confirmation for me first of my existence; in the second place, of that what exists is alive, being alive; and in the third place, that the potentiality exists for me in my life, and that all I then will have to do is the constancy of my wish and the devotion to Work.

If I do that, the changes that take place, and I say gradually will take place, will give me at times different attitudes towards myself, a wish for further understanding. But it will lead to more and more comprehension of that what is in the rest of the world, first represented by other people existing also in my neighborhood, or with whom I have contact, or that what is a blood relationship for which I feel more responsibility because we come, as it were, out of the same boat. But that then, more and more of this starts to expand in many different ways, and sometimes dependent on the condition of sociology of how I happen to be and where I am. At the same time, this gradually growing within me of that kind of understanding of myself and I say, the comprehension of that what is outside of me will give me a very definite place in relation to many people with whom I will have contact. And becoming more and more independent of their influence, I will be able to take the reaction which I receive from them to myself, and convert the energy, represented by that, into a different kind of a form, so that it is not going to be the same direction as reaction taking hold of me and actually devouring me. It becomes food for myself which I, at a certain time, wish to eat. And knowing then how to prepare food for that what is needed for the furnishing of growing up 'I', and as a result of an 'I's influence existing, that what then takes place in the effort for wishing an 'I' to continue to exist, that, at the same time, almost I would say, as a byproduct, there is an increased feeling becoming emotional when it takes in the comprehension of that what is outside of myself, and ultimately ending in the common aim of each person wishing to understand Infinity or God. That is the intellectual one. That is

really to be carried afterwards by the existence of a Soul which becomes independent of one's Magnetic Center.

You see, we talk about these kind of perspectives. And I want to talk about it more and more because that will help you whenever the time comes, and it will come without any doubt, that you feel a little discouraged and that you really don't know what to continue with, and that you haven't seen the results which you expected and that you had hoped for, and you really are frustrated many times in your life, particularly in the possibilities of development of your inner life. There are many more frustrations in that than even in ordinary life. In ordinary life of course there are things that turn out differently from what I would have liked. And many times it is because I really don't do anything about it and I have a certain prejudice about it - pre-concept. But that is still ordinary life and I can overcome it.

But the frustrations in my inner life when it starts to develop, and it is dependent on my real wish which is honest and also as simple as I can make it, not knowing at all if it is possible for me, because I cannot read as yet my Karma. I explained that the other day - it is not in the language which is as yet familiar to me and I haven't done enough work, as it were, to learn that language. Then of course I do know that when I continue and I have to overcome the difficulties which are in the way for a development of an inner life and the fully growing up of an emotional state, of a Kesdjanian body. Don't forget it is first that aspirational quality that makes me wish really to want to Work and to continue. But then the conversion process of that energy into an inspirational quality which must take up everything of me, wishing to give that what I can give for the sake of reaching that what I as yet want to obtain but I haven't, and for which I'm willing to even, to give my life.

But then the quietness which comes after, in the form of the Si-Do, the quietness of silence, of being within myself and seeing everything that has happened before as if they now belong to my past, and the recalling of that, and seeing again and again the experiences which were reality for me then, now take on a different kind of glimpse of truth because they are not the reality I have lived through; that will not be repeated. But I make a new reality in which my old reality starts to play a role. And it is at that time that I start to describe and to write, as it were, or actually start to wish to perform that what my life ought to become. Then, you see, I have the influence of that what was consciously obtained. Then I have the desire which is conscientiously directed, and I have the ability of having my body do what it ought to do under the influence of the two potentialities which then have become, I say sometimes, King and Queen.

The question of harmony, the question of these kind of perspectives of looking towards Infinity, and trying to make that Infinity acquainted for ourselves in the terminology in which we live in unconsciousness - don't ever be deluded by the idea that you will never reach Absoluteness. You see, it is impossible to conceive of a circle or a sphere without a central point. It must exist even if you cannot say exactly where it is, and even if there's no particular place.

I remember many years ago, in my early youth, trying to argue about does the Sun actually go through the horizon, or as a point where it is midday, does it go through that kind of large circle? Although we cannot, at that time, measure it, the fact that it is there before and the fact that it is after means that it has gone through that place. The same way as the difference between future and past must be separated by means of the present. Even if I cannot register the present as such, I must know that what is future will become past, and so logically I know I must experience it. The same with intuition, in between intellect and feeling; at the same time, giving me knowledge. I don't know how, but I have it at a certain time.

The question of having a taste, I don't always have it until I Work. Then all of a sudden I have it. I don't know why because the changes which take place within me I'm not familiar with and it is an investigation of the new world which I now want to enter and of course to which I want to dedicate myself. But then, for that, the wish to continue to chart it and make a map, and something that then can be of certain use to me, and perhaps even I can leave as a legacy, that it will be helpful to others - if I live that long and if there is a chance for me actually to formulate it in some way. Whatever that may be as a final result it does not mean that it has to be, because that what I aim at is the continuation in search of unity for myself. When that is reached, and it is reachable on this Earth, the 'I' I have created can be said farewell to, It will ascend to heaven. It will leave me alone as an harmonious man but I will never be lonely because within me there is an equilibrium which I cannot even comprehend and describe but which I know exists and becomes apparent in anything that I wish to do in accordance with the laws of the universe, not the laws of Earth.

The laws of the universe are always those expressions of behavior which are good for the understanding of openness in becoming conscious and conscientious. That's the only measure which God has. That what enables Him, as well as all mankind who wishes to unite with Him, to understand that the sole reason for existence is that what is existence as activity in becoming known and taking on a certain form which, as a form, has a function to fulfill

on the place where it happens to be created. And that, after some time, expressed by that what exists at the place of such creation, the time is up and then such life again unites with the totality of Absoluteness in the form of God Almighty.

Look at life much more from the standpoint of Eternity. See it, simply this living on Earth, as a temporary affair expressed in the terms of Earth as temporary. But in reality, that what is the reality is always real; it does not change because it is not subject to destruction. It may take quite some time before one starts to see the reality of all things existing but that then, in accordance with the law of omnipresence, that what is, is, everywhere and always. That what it is able to do is in accordance with the law of omnipotence. That is the force which is given to a body in which that form of life is being expressed, and that what finally will give that what is--what has to be done in a form of a command following up the responsibility of an understanding of life existing within oneself is really omniscience. That is the consciousness of conscience. That is that what exists in the totality of the world existing in Infinity, and taking on all kind of forms of finiteness of which we are just one little example.

M2558 Saturday April 5, 1975
Growth of 'I'

I would like to mention some things. Because, you see, the emphasis is now more and more on the function of 'I' and the possibilities which exist when 'I', as 'I', grows up. You must keep on having that in mind constantly, because all during this particular period of this year and a little bit of last year, I would say limiting it to the 2500 series and we are now close to, I think, number 60, is it? 58. Close to 60. We have quite a number of such meetings, and in all of them there is an emphasis placed on the function of 'I' - in the beginning, being very small and you cannot expect too much of such an 'I', very much the same that you cannot expect very much of people who become acquainted with ideas of this kind and also have to assimilate them and, gradually making them their own, there also will be an increased understanding. In exactly the same way, whatever the functions were of an 'I' or are of an 'I' when, you might say, that 'I' is just born, the functions are not the same when an 'I' reaches maturity, because it is a growing organ. It is put in human beings by the will of oneself.

I mean by will actually that what is a result of a combination of the three centers expressed in a wish; and whatever may be the reasons of having that kind of a wish - of partly understanding already what one is, and even in ordinary life knowing a little bit about one's own behavior - that then for various reasons and motivations one wants to have something that can function, as we say many times, as an objective faculty. But the faculty is not a full-grown 'I'. It is just the beginning of a laboratory in which there are no particular instruments and where only, as it were, the building is given and an opportunity for an 'I' to grow, and that only as a result of the constancy of the wish, an 'I' will start to develop. And each time that the person makes an attempt to understand awareness - that is, when he places himself as an object in front of the telescope and that this 'I' is observing him from Mars - that then, whenever that attempt is made, it will give food for an 'I' to function, so that then, from its infancy of just a few cells, it will start to develop into the full-grown organ of objectivity and then can actually become, in time, a guide.

Now when we talk about the development of an 'I' and the function of an 'I' when it has become more mature, it is not the same as talking about an 'I' in the very beginning. And I must warn you that when we talk about those kind of things in perspective, that they don't apply to young and new people. They apply only to those who really have made honest efforts for quite some time to have an 'I' present and, if possible, in continued presence, so that

there is not just a little bit of a moment, but the extension of such a moment in an expanding universe of oneself, that then one can expect an ‘I’ to have different kinds of functions than what an ‘I’ has in the beginning.

And an allowance must be made for that. You cannot expect any more than what an ‘I’ actually is when you create it and it has started to grow. And only by the constant feeding of a certain kind of wish - one wants to be observed, as it were, and remain open to that kind of observation process - will an ‘I’ grow, and more and more there will be an understanding of what an ‘I’ actually can give you as facts about yourself. And that more and more, an ‘I’ becoming more mature, will be able to give a certain kind of wisdom which it didn’t have in the beginning. But particularly during that period when an ‘I’ is growing, and you might compare it even with the functions of a little child which is growing; out of the mouth of babies and young children you will hear much easier the truth.

And therefore, in the beginning, it is so necessary to have an ‘I’ function correctly so that it is not stunted in its growth, and that during that period this ‘I’, in full possession of its own potentiality, will give information already of a certain kind to oneself which I call truthful information, uninhibited as it were. It is only later, when an ‘I’ becomes full-grown and takes on different kind of functions - that is, it will as an observation or functioning at the one end of this Teskooano, and considering constantly in the little world of oneself that what one actually is - that this ‘I’ not only is interested but keeps on being more and more interested in that what might be possible for the development of a man. And therefore, that interest starts to extend from an ordinary mental quality of just recording some facts, and truthful facts or objective facts, into a concern which means that an ‘I’ is actually interested in that what a person is in reality as an ‘I’ can see that. And that it becomes interested in different functions of a human being - and particularly that would be expressed in the form of a feeling of concern, of really becoming interested as a result, if it is possible for an ‘I’, not only to be intellectual but also be emotionally involved as an entity - functioning then more and more as we imagine a full-grown human being to become.

And it is that kind of concern, this what then is expressed as an emotional quality regarding a person who is being observed, that that becomes more and more a wish to help, in the sense now that there is a feeling and an emotional state which takes place in this ‘I’. And then the observation is tinted more and more emotionally and becomes more and more expressed by the position ‘I’ takes regarding a person. It even means that an ‘I’ wants to come closer to one in order to be doubly sure that that what is

being observed by an ‘I’ is actually the truth. And this concern we sometimes express by means of saying that we would wish an ‘I’ to be present and then show its - ‘its’: if that is the right word - shows its properties as benevolence towards a person who is honestly trying to become more and more conscious and conscientious.

So that that what are the possessions of an ‘I’ are gradually given to a human being. In the first place, an ‘I’ would like the mind of a man also to grow up and to become, as a mind functioning, more and more objective; and that in a human being, there is also the acquisition of an awareness, instigated by an ‘I’ constantly reminding one that this little personality ought to grow up to become an Individuality. And in that process and under the constant supervision by an ‘I’, and which supervision only can be guaranteed by the constant wish on the part of the human being to be affected and to be open to such an influence, will it be possible that the mind starts to change into an objective mind. Because the ‘I’ itself is exactly the same as a mind of a human being when it functions in observation, with one exception: that that what is being observed and becomes a fact of existence is a fact per se, not encumbered by any kind of interpretation or justification process. And that also, particularly when the benevolence of an ‘I’ comes to the foreground, that there is a consideration of a feeling of a man which then is observed by an ‘I’ without being affected by that what takes place in an unconscious human being of wishing to like that what he is and what he does and even what he thinks. And you must look at this process of growth not only as an ‘I’ becoming more and more mature, but also a human being becoming more and more that what he should become.

We express that in a certain way of saying that a man can grow up and that, under the influence of an ‘I’, there is actually a result possible of a development of a potentiality which now exists and which remains potential in an unconscious state. But when a person himself starts to become different and then creates also opportunities for further development of such potentiality, either emotionally or intellectually, that then that what takes place in a man is of more and more full-grown process in the direction of becoming harmonious. And so you have this simultaneity of an ‘I’ finally developing into a full-grown entity which is functioning not only as an objective faculty but a full-grown organ, existing then in a man in the place where it belongs - that is, one’s mind - and from there affecting the mind in its own way of spreading the kind of knowledge that an ‘I’ possesses in the form of an understanding for the further development of the mind-functions of an ordinary human being.

And that, in the sense of benevolence, he helps to create, for a human being, a certain road between his solar plexus and his heart and in that way becomes acquainted with both the mind functioning in a certain way - partly already objective and partly still subjective and with the feeling, partly becoming emotionally and partly remaining solar plexus. And that the road between these two centers becomes paved by the information of an 'I' wishing to extend its influence to one's heart. We say in general, it is very much as if this 'I' then proceeds from where it is on the periphery of my ordinary thoughts into the essential qualities of a man; and in that direction, he is following up what is the real wish for an 'I' to be, that is, what is really the first attempt - not so much to help a human being, than only to the extent that he wants a human being to understand that there is much more to him than he superficially recognizes. And it is, of course, obvious that this only can take place in a human being who is already a little bit open to such a possibility. And we call him a very special kind of a man, interested in esoteric knowledge, interested in the possible development of his inner life, interested in the placing of an accent on his emotional life, his inner life. And the idea of an 'I' wishing to travel, as it were, to the essential qualities of a man, which are concerned with a man's own feelings becoming emotional, that then in that particular direction, an 'I' is not satisfied until he can become convincing for a man that it is really essential that all this has to take place.

You see, the aim of an 'I' is not to say to a man how he ought to become. What is a requirement on the part of the 'I' is establishing a contact with a human being in his Essential Essence, because only when an 'I' starts to touch that particular part of a person, there is a recognition of a person's own life which, of course, we call Magnetic Center, and it is magnetic because this 'I' is attracted to that. It wishes to go from the circumference, from the periphery to an Essence Essence, on its way, of course, helping, on its way, affecting the conditions this 'I' finds. And gradually, on this particular trip, establishing himself more and more as a benefactor, a person who is anxious to help, and only can find the real source from where this help can come when he will reach this Essential Essence within a man. This has to be done, of course, by the continued effort on the part of a person to wish to be open and to wish to be advised when once this 'I' has reached Magnetic Center. And that is the necessity for a human being to wish to have an 'I' present to him, and many times we say: to make room for such an 'I', so that it can actually start to operate a little closer and within this particular world of ourselves.

So, you see, it is exactly the same as what takes place in an evolutionary process, when that is explained on the scale of climbing up on

the Ray of Creation, because there you might say it is like an objective something outside having to do with the manifestation of the universe as a whole. But, in exactly the same way, the principles exist also when an 'I' goes on its own search in order to reach that what is more essential, which are the planets, and that what is Magnetic Center, which is Life par excellence, which now should make contact with all the different things which an 'I' already has produced in the changing of a personality into an Individuality. It's not necessary for an 'I' to wait until the potentialities have all become active one hundred percent. It is already enough to have a certain sense of the possibility of an 'I' of what it might do; and in that particular period, going, you might say, from essence to Essential Essence, one is already in a certain state wishing to become that what one is not as yet, and sometimes even imagining that an 'I' already has reached that what is the Essential Essence quality within a man; and at times knowing that it does take place but not for any length of time. And that then the ordinary way by which one says, I am touched by Work because it has for me a possibility which I now see in which direction there is a possibility of growth, a possibility of evolution for oneself within the world of oneself. So the replica of that what takes place on the outside is exactly the same as if it is reflected within, but this time, first as an image and gradually becoming a reality the more this 'I' continues to function, with influencing essence and on its road towards Essential Essence.

What does he find when 'I' comes finally to that point within oneself, where there is no change any longer as far as dimensionality is concerned? He finds that that what is Magnetic Center is bound. There is really where the crux of the matter rests, because the 'I' knows that there is something that he has to do. It's not entirely clear what the conditions are which he will meet, because, you might say, that the 'I' is on unknown territory regarding that what is a personality. And he investigates constantly, by means of his Teskooano, of that what is actually taking place within a man, and becoming more and more acquainted with whatever the traits of his character are and the way he behaves as a human being. And that it is necessary first to touch a human being in the Essential Essence quality of a man so that then, when once touching that, and then, if possible, setting it free, there is a change in a man which is very fundamental, because from that time on there is no further question about Work. It is the only way then, which the 'I' has traveled, and which becomes open to a human being by having uncovered that what is Essentially Essence for such a man. That means for a man that what will never change, that what will always remain in eternity as Life, and that that is reached by going through all forms of the body - if you want to imagine that - how an 'I' reaches, with a great deal of difficulty, that what is an Essential Essence quality in a man. And then the difficulty of convincing this Magnetic

Center, in the first place, that it is bound. That is not necessary for convincing. Each person knows that when he really is serious. But in the second place, there has to be on the part of Magnetic Center a belief that it - this Magnetic Center; sometimes I call it a 'she' of that it has feminine qualities connected with emotional life, because one reaches through an essence to that what is non-dimensional, but the first requirement, if it starts to develop, is to become Conscientious.

And so, this Magnetic Center first has to be convinced that it is possible, after being set free, that it can remain free and does not have to go back to prison. That means, of course, for a man his continued wish to have an 'I' being there to help and to set his Magnetic Center free. It can have belief in that possibility when the 'I' is like a full-grown man. When a man has maturity, when a man is free from himself, when a man has reached a state in which he considers himself only as a means for the existence of his life. All of that becomes convincing to the Magnetic Center, and then it will be allowed to set it free. It's interesting if you can see that kind of a prison. The mere presence of an 'I' makes Magnetic Center realize that it never was in prison, that it was something as a result, Gurdjieff calls that the consequences of the organ Kundabuffer. The organ Kundabuffer means really that during the time of growing in ordinary nature, certain things have taken place as education which have made this Essential Essence retire within and it has been covered up. And during that process of such education, in whichever way you want to explain it, this particular Magnetic Center became bound by the actual existence of the organ Kundabuffer.

But for a man who starts to Wake up at least partly, or in embryo, there is a chance given that that what has existed need not exist any longer. And with that kind of belief in the existence of a Magnetic Center which could be set free, the proof for him is that it actually can go out of this prison, which really never existed any longer after a man became convinced that it was possible for him to become harmonious. We call that still the consequences of the organ Kundabuffer, but the consequences are not the same as the actuality. And when the actuality has ceased to exist, the consequences have not any longer the particular power which the organ itself had. It is that realization of the living under the consequences only that a man becomes devoted to his wish to Work. From that time on, this 'I' has a permanent place in him. And Work itself means that an 'I' starts to devote his attention from inside out, beginning with that what is non-dimensionality of a Magnetic Center and the Essential Essence quality of a man to help create conditions, first for a Conscience, for that what is a knowledge of that what is right; an accent placed on that what is becoming to a man; a constancy of the wish on the part

of an ‘I’ that this human being as a personality starts to behave gradually in accordance with the laws of the universe.

The laws of the universe are expressed within a man by an understanding of the laws of his life, because the universe for him is his own world, his own solar system, which is not completed at all, than only as far as the Earth is concerned in the form of a body; and only a little haphazardly, having certain feelings in his solar plexus and having really nothing on the periphery which it can call an intellect, because an intellect for a man is mostly made up by reactions and very, very little originality. That is why Gurdjieff mentions the fact that the Sun does not shine and it does not give off heat. He’s not talking about our solar system the way we imagine the Sun to be. He’s talking about our world, our little solar system within, in which there is no Sun, in which there is no knowledge to speak of, in which there is not even a function normally of those planets, that is, our feelings.

Because the feelings themselves have not grown up; they have only a potentiality; they have an understanding of what is meant for a feeling for the maintenance of the body itself. But now what is the function of this Magnetic Center being set free - by love of this ‘I’. You know the little fable about the sleeping beauty, a kiss from the charming prince. Real love, wishing to set it free, so that then it can develop on its own. And the convincing I talked about the other day is really the necessity of convincing oneself, in wanting to know that is meaning for oneself, that it is so and not different, that conviction within oneself is that the Magnetic Center can be set free, and that it can be promised that it will not be imprisoned again because of the devotion of a human being towards his ultimate aim. In that way, that what a man wishes to become, becomes clear for him because, from the standpoint of his inner, inner life, he will see that that what is not as yet developed now also can be developed by a constant effort of an ‘I’ remaining present to himself, starting from his inner, inner life; starting from freedom; starting again as a renaissance of birth and entering into the world of dimensionality. This time, the development is real renaissance because it is, as it were, continued by an ‘I’ functioning, this time with the help of a guidance from Essentiality Essence in the form of Conscience. And so this process of gradually growing now affects the human being within his inner life; and from that time on, his own inner life starts to acquire the functions of Conscience; and further, it will start to acquire the functions of the Soul.

You see, this process can only be effected by an ‘I’ which is full-grown, is mature, which has the strength of wishing to continue on the road to within the center of oneself, reaching that what is the center of, let’s call it,

one's body - the unknown world, but wanting to investigate it and overcoming the different obstacles that are always in the way whenever there is an unconscious man and something conscious makes contact with the unconsciousness. The problem of how, then, to continue to grow depends on the presence of an 'I', the wish to have a Conscience talk, and an openness on the part of a man becoming Conscious. This process of further development now, which is, I say, like renaissance, again can be compared to that what takes place when a man actually is born as a human being. And in the beginning, there is a tremendous joy within himself of finally having that what was to be set free, which is now set free; and the belief he has in himself makes him, in the very beginning, overcome ordinary little essential qualities which are more or less easy because there is such an impetus and such a force within him, such a desire really to become a man, comparable to a period when one is affected by Work and there is no particular mountain, that everything becomes a little molehill.

It is really the beginning of a man wishing to climb the mountain we talked about the other day, setting out with tremendous amount of enthusiasm, and constantly having in mind the top he wants to reach. That is the road from Essential Essence, the beginnings of the awakening of one's inner life, the beginnings of the rays of the Sun shining on that what is the beginnings of a Conscience. That is why one says, after this wish has become convincing for oneself, it is as if the totality of wishes in the form of a Fa in the development of a Kesdjanian body now has become only one wish: to reach that what is the possibility at the end of a development of an emotional body, because with that a wish is concerned. Later on, the same process repeats itself for the wish for a Soul to develop. But we are now only concerned with this first possibility of going, like an 'I' now, from an Essential Essence quality to that what is essence and reforming within the feeling processes of a man that what becomes an emotional quality which then realizes what its aim is, and is then spirited as a result of the proximity of the Sol of the new triad.

That is why the Sol is placed there: in order to become more convincing that throughout the difficulties of overbridging the Fa of the constant effects of little wishes still talking unconsciously, still talking with an 'I' on the manifestations of the body, still very much connected with the physical body itself, opposing, many times, what this 'I' really has in mind and what, even with the beginnings of a Conscience, cannot be accomplished; that out of this chaos of the Fa state of emotional, of feeling, feeling all kind of feelings put together, one very definite wish is formed for a man so that he says: From now on, I become devoted to my aim, and there is only now one way back. The same way an 'I' has come, I now travel on that road which the

‘I’ has made for me. That is, as I say, the beginnings from an essential essence, quality into the possibility of having a real wish for a development which now starts to dominate. Because this kind of a wish is affected by the benevolence of an ‘I’, constantly everything remains completely objective. Try to understand that in these states, there is no further question about the subjectivity. The road back from this ‘I’, by this ‘I’, from the Essential Essence to the periphery is the constancy of an objectivity as a shining light which reminds one constantly of that what is the ultimate aim: freedom in the silence of Si-Do.

And so you understand when we talk about these things, they cannot be understood by people who just learn a little bit about All and Everything. It cannot be understood because it is an entirely contradictory statement: I am bound by my wish; at the same time I’m not bound at all by the ultimate desire as a result of my wish. And that paradox has to be understood by people who are devoted and not by others, because they don’t understand what is really meant - that freedom can exist in bondage; that freedom as a reality is there, even if the consequences of the organ Kundabuffer seem to have a value for one; that that what is light exists in darkness; that that what is positive becomes absolute and is not any longer dependent on the negativity; that that what is subjective falls by the wayside in the presence of objectivity, and that the sole reason for subjectivity existing is that what is given to a man to become aware of objective life. That he then can understand that eternity is eternity forever and ever; that the question of infinity is an understandable concept because finiteness has lost its form, that is, its hold on one. Death has lost its fangs, I think is the word used in the Bible. There is no fear any longer. A man then, I’ve said several times, walks on his impressions which are absolute because they are the truth.

The building of a Kesdjanian body is then on that what one knows to be as is, and remains in that kind of reality of a knowledge of that what one actually is without any possibility or any fear for further interpretation. When the state has been reached, you see, a man becomes a different kind of a man because he is not affected any longer by the ordinary rigamaroles of ordinary life. It is not that he neglects them. He knows that he has to go back to the periphery. He is not there yet He knows that his ‘I’ has not fulfilled its function as yet until the Kesdjan body has become grown up to SI-DO, and unless that what is the Do Re Mi of his Soul has been firmly established after the Si-Do of the Kesdjan, after that what has been accumulated as information in the form of knowledge of an emotional kind which is spiritual - it is not a material form - when that has been accumulated and the Kesdjanian body has been in existence at the Si-Do, the Kesdjanian body also

can die, because that what is the ultimate reality is for a man his Soul, which, when it has been started and has been set in motion, has reached the point of no return any longer when it has crossed over the Fa bridge of the Intellectual body.

But I don't want to talk too much about it because, to some extent, it is a repetition in exactly the same pattern as the development of a Kesdjanian body. It only is on a higher plane. It is in a different kind of terminology even, and we use different words. For instance, if one says, to develop a one definite wish in the Fa of a Kesdjan body, is comparable to that what is to be discovered in the Fa of an Intellectual body in the form of Conscious Labor and Intentional Suffering. It has the same quality. Out of this comes only one thought, of a presence of an awareness of insight of omniscience. Like for a Kesdjanian body, it becomes a question of - not - omnipresence. Like for the physical body, at the time it reaches Si-Do, it becomes a question of omnipotence. There are the three omni, now placed in the Si-Dos of each of the three bodies. That is why, in Infinity, the three Si-Dos of bodies existing form a line connecting those Si-Dos, that line pointing to the further possible development of a man when the three bodies have become one. They unite in the Si-Do, because at that particular place, everything that had taken place in the formation of an octave, is now a result of an octave becoming one and including the original Do of each octave and, therefore, the possibility exists for further fusing into a oneness. I only say this because the three-body diagram indicates that. That what is on the right of the Intellectual body is the realm of Cosmic Consciousness.

I don't want to talk about such things, because they don't belong here. We now belong to a certain realm of an understanding of the functions of an 'I' when full-grown. It also means that it has to be preceded by constant efforts to remain Awake; that is, by the constant feeding of an 'I' to make it more full-grown. How long it will take no one will know until he starts to grow up and then develops his 'I' to its full awareness of itself. And at the point when this 'I' can show the benevolence in wanting to take a person by the hand and leading him then through the labyrinth of unconsciousness, that the thread which then exists has already been prepared by an 'I' entering into oneself and returning from Magnetic Center. You may say, on the one hand taking Magnetic Center, on the other a personality. He becomes a real guide for both. And the constancy is always adjusted by means of an 'I' having information of that what is given from Magnetic Center, and seeing the need of a personality, the 'I' becomes not only the guide, but the conversion machinery for all energy for the feeding of a man becoming Conscious and Conscientious. You see, the process of making the potentialities actual always

will take place under the guidance of an 'I' and that what is Magnetic Center. Or to say it differently, it will only take place under the guidance of a Consciousness together with a Conscience. When those two are in harmony, the bodies - that is, Kesdjan and Soul - can start to grow. They can grow, as you remember, parallel - Sol La Si of Kesdjan and the Do Re Mi of the Soul are practically identical. They belong together; they interchange. There is a constant exchange of energies between the two, and the process of that development is simultaneity.

If one wants to consider that further and see the potentiality gradually becoming active, gradually becoming part of one, seeing the change within oneself, the constancy of that kind of a growth as a possibility for each - I talked about that the other day - applying it to the growth possibility of evolution of a group. Logically, it is dependent on each person. Logically, the maintenance of meetings depends on the people attending such a meeting. It depends on the strength within oneself when one ought to talk. It depends on the necessity which one sees when one has to be compelled to speak up. One has to learn to overcome that fear. You will only overcome it by having a conviction within yourself that Work has that kind of power. You have to have belief in the possibility when it does exist that it will create miracles. You have to have belief that that what you understand of All and Everything has been applied within your own life; that you then can speak with conviction. But then, it has to be applied in the discussions of the group so that it becomes conviction in the group itself. We're constantly trying to work towards that, to make the group aware, to see that in a Group Consciousness and Conscience can exist, as represented by the little parts, the little bits of human beings which make a group. That is why it is essential for the growth of a group constantly to weed out what is not right and what is deteriorating, what is not in its proper place, what is much too much negative. The growth of a group is like the growth of a plant. You cherish it for the possibility of having fruit from a flower, and you take care of it by the weeding out of weeds and pulling them up by the roots, destroying them, so that the plant can grow up. Even if it is too crowded, that you have to have the audacity to take a little bit of a plant out in order to make the one that has more firmness or more full power for growth, to let that develop.

This, of course, is constantly the process of development for a man, constantly the seeing of that what he actually is as a living creature, to see it as a potentiality as a seed and becoming a plant and then growing up and bearing fruit. And afterwards, after the blossoms bearing fruit, that is, having constantly in mind to wish to become a flower with fragrance, Fragrance is the influence on other plants. Fragrance of a man is his atmosphere, the way

he can create that what is within him alive, the way he wishes his body, his physical center, and that whatever there is, actual or potential within him, to be in conformity to that aim of wishing to become an entity for the sacredness of Life as expressed by God. All the time, you see, one should have such images - when we are together in a group, when we sit and want to talk about it, when we have an attitude of wishing to understand, when we have within ourselves in a group as a whole a desire to keep the level of a group up, that it is not just a little bit of a tent which is still lying on the ground. That each person becomes a post to elevate that what is now lying down and then becoming a place in which different people can find their own place being protected.

A group can create protection for each other. A group must understand that as an aim, must understand that, in meeting, starting with the Tuesday, continued over Wednesday, followed up on a Thursday, there is that kind of a sequence of the erection of protection, of that what can be given to a man in the development of his aim. That what is then, whenever he meets, whenever there is discussion of the freedom which is possible, of that what a man ought to become with the influence of others affecting him, that he constantly sees his life in the direction it ought to go, in which, then that what is being planted has a chance for development and then, of course, becomes, as it were, convincing to anyone else around him, seeing that what is taking place, that that what he expresses takes in the efforts of others and that the efforts of others help him to be and to become part of the totality. Such aims, of course, they do exist, and it is sometimes when one wants to realize what is the aim of creation, what is the aim of growth, what is the aim of making a potentiality into an actuality, what is the aim of being affected by the existence or the imagination of a Soul becoming, or being in existence of that what takes place within an unconscious state of a man in selecting that what is the proximity of the possibility of an understanding for further growth; that then this should become apparent whenever people meet in the name of an ‘I’.

How will I say that, sometimes - that an ‘I’ recognizes an ‘I’ from a great distance, simply because an ‘I’ does not know anything about finiteness, that although it appears in the form of that what is, let’s say, a little bit of a shell, of that what is created by man in order to make room for an ‘I’ to exist, that in reality an ‘I’, of course, is of a different nature. And in the existence of an ‘I’ among us, that we are reminded of spirituality of one’s life which is no longer bound by any kind of a form. It will, such forms, they will disappear gradually; but when one is still on Earth, it is necessary to see that we need a form, maybe for a long time. But make the form as transparent as you can

make them. If you use too many words, you continue with the form. If you use essentiality in the way it can be expressed, as a form of spiritual life, you don't need so many words anymore. All you will need is a reminder that that exists as a spiritual value. And that is why, I think, it is so essential to get through with definitions, so that one can recognize the aliveness from a great distance because there is a transparency of that what is the form. I call it sometimes translucent, because on its road back from the Magnetic Center, back again to the outside world, it becomes a translucency which means it has already the knowledge of being transparent; but to that is added another aim of becoming apparent in the sense of perfection. One wants to reach a state of equilibrium in which the different factors, now represented by the wish for full-grownness of each of the bodies, becomes a real tone which can be sound, by the unity made up of the three in connection with each other and in harmony.

You see, we talk now constantly about such aims. You must understand that this is not the kind of food to be given to such people who just begin. There is a time for them, when they reach it. There is a time for us to cast loose from that what is still a bondage of formulation; that you must finally come to the realization of your own life and that then you wish to talk about that what you are in your own experiences and using words, of course, which can be understood because it is already that kind of vocabulary that should be established among us. But it is difficult when there are different people and sometimes you have to bend down a little bit in order to help them to come up to a level where you really want to talk. But there is no objection to form little groups in which you can actually talk about esoteric knowledge. When you really know something that is your own and that you wish to communicate in the privacy of a small group with just perhaps a few friends - you don't need many - but when there is that kind of an understanding, then there is a definite realization, as I've said before, in Heaven, that a Soul now can become developed.

That is really the aim of the small groups together, because here we sit and it is very general, and it's only a little indication of the possibilities of potentialities. The actuality will be made only by our own Work; and to what extent you can become inspired towards that, the more you will wish to make the Aspiration of a meeting into the Inspirational force of the application, the more you will have a chance to reach the Silence within yourself. That is the development we are after. And you see what it means for oneself: absolute honesty; no more lying, just saying that what is; not wanting to appear better than what one is; talking sparingly about the truth; indicating in a few words what is the essential quality and then letting it go, because one must depend

on the assimilation by others. If they don't assimilate, the words will not have any meaning.

That is why I say when I talk this way, it is not for young people, young in Work. It's only at most an indication that the Sun exists and you, maybe you can be warmed by the Sun, at least the way we interpret it when we live in our own solar system. But I'm talking now about how to change from an emotional state into an intellectual one, how to change from a Kesdjanian body in the creation of the possibility of building a Soul. I'm talking about how to become a man, when that what has to take place has to start from his inner life as a very definite desire then becoming a will, of a knowledge that he has to start there and cannot start until the debris of a little bit of unconsciousness has been cleared up, and he knows what he is talking about and can be understood by the different people with whom he now is trying to climb up on the mountain. Whatever the beginnings are and how many people there are who talk a little bit doesn't matter very much. After some time, the endurance will show, the constant wish of an effort to be made, the constant desire of looking at the top and saying, I am not there as yet, but I'm on my way, and not stopping halfway, than only perhaps to rest a little and have a panorama of where you come from and turning around again, turning your back to that what you have already known and you have experienced, but constantly looking upwards to see where is that, that top, hoping that you will not be disappointed after you reach the first mountaintop.

I do not know how such a world is for different people. I know well enough that many times it is not just one mountain. I'm afraid there are many. It is a whole group of them, and some are of different heights; and sometimes in climbing one top and thinking one has reached the end, there is another valley below and there is another top ahead of one. That is what is required, as I say, as constancy of a wish, of really, honestly wishing to have that desire to continue and to overcome all difficulties. 'Per aspera ad astra' - that what I wish is going to the stars. If that is possible for a man, he is willing to give his life in order to reach the realization of the three omnis, as a concept, as an experience, and as a reality.

Let's leave it at that. Form your own conclusions regarding your own life. Try to find out where you are. See what you can do tomorrow when you Work. Be honest about it in your talk as well as in your actions. See what it is that you are at the present time and be happy to be what you are. See where you came from, as it were. See where the road leads to, hoping that, by going that road, you turn your back to that what is the past because you wish to go ahead, you want to overcome the difficulties. 'Per aspera ad astra' - that what

is needed to go there, to find out what is the shining star at the end of the road. Maybe we can find out. Maybe there's a chance, with mutual help, just to tell each other: we are on our way. Please come along. Don't fail me when I need it.

To Gurdjieff.

M2559 Saturday April 12, 1975
'I' and change

The accent for a man who Works is on Eternity, is on God, is on the totality of all things existing, in which he, as a little, puny little being, has really very little notion even of what is meant by it. But that he for himself wants to become as honest and truthful as he can be. He will only reach it when he loses himself.

Try to understand that. That a man's aim is really to find that what is he, and not to get deviated from that aim, by finding out what he in reality is not. He is in unconsciousness that and he continues to live it because he needs his unconsciousness in order to get the tools together to be Conscious and Conscientious in the real sense of the words. Conscience in that sense is a science as given from God, not by man. It's not based on ethics. It's not based on interpretation of religions. It's not based on dogma, and not even on doctrines. It is based on that what is the reality of a man within himself, in which there is the kingdom of Heaven, which is unspoiled as his Life. And this search has to do with the discovery of that what is within himself, that as I say, is unspoiled. I mean by that, not as yet written on. Not as yet used in any way, not even as a building block for a doctrine or a religion or a philosophy. For a man it means that that for him is his God, within. He has to find it in his private life. It doesn't matter what he will take as food; what he will use; in what way he will keep on being aspiring to that aim, and finally convert such energy into a real force of inspiration which starts to function when he once has reached that particular place from where there is no further return. I've explained that many times.

What is the meaning of Magnetic Center? The only reality of life within a man, not covered by anything, not having any dimensions, not having even any wish to enter into any kind of a form belonging to this Earth. But wishing, finally, to be set free from the bondage which this Earth has made as a result of existence on Earth. And wishing then in that freedom to reach death of this body, so that then there is no further encumbrance as far as the physical existence is concerned.

You see, we forget sometimes what is really the meaning of such words. When you talk about Consciousness and Conscience, you talk about the same thing, but two different aspects of knowledge. And it is necessary to make the two aspects become one. As many times we say, that Consciousness in the direction now we mean it, of a development which has to do with much more truth than our ordinary mind can give, because the associations in the

mind do not give the truth. It gives only a basis on which we have lived before and it is used only for a comparison to feel more at home. Because we don't want certain things unknown, and when we then strive for more knowledge, it is really to give it a name. And when it has been given a name, it is satisfying because then you can talk about it.

The question of how to become a man is not only the acquisition of such knowledge. It's first to test out what kind of knowledge is useful. And now when I say, good, then what is good? If a man Wakes up, he realizes that he has been asleep, and that therefore the measure of his goodness, what he calls good, only has to do with a wish to Wake up, because in his state of Awakening he sees certain things, and has more insight within himself. He has more chance of connecting things which did not have a connection before. There is a possibility for him to understand laws which he could not understand on the level of his unconsciousness. It also means for him that he can live in much greater simplicity, with much deeper understanding and allowing that what is of spiritual value to enter into him already on this Earth. And recognizing that what is here with a man and is potentially possible to develop, that then the openness to that possibility will enable him, at such a time, to become a different kind of a man, shifting gradually the point of gravity from his unconsciousness to the Consciousness. But all the time keeping in mind that he has to use a tool for the establishment of a connection with his Conscience. And that understanding can only be reached by further experience on the pact of his body, doing then that what is Conscious and Conscientious.

To say it now differently: to do that what is Objective to the best of his ability and to have a constant wish in himself to do that as the right thing to do. The continuation of the placing of the accent where a man ought to live and where he is not living now is a certain effort. That is not something that flows over almost automatically or mechanically from a state of unconsciousness to become Conscious. It does not flow over from a state of aliveness into a state of Awareness. I'll explain that in a little bit more in detail.

When we talk about Work, we really mean Work. That is energy to be spent. When something goes smoothly over into something else, there is really very little effort to be spent in only the continuation of that what is an original impetus. In Work it is different. In Work it is reaching a certain level where one cannot get away from as a level, because one is running up against a wall. And that if one cannot climb that wall, one continues on a certain level. Even if it is nice and lovely, and for the time being quite satisfying. It

will not buy you any bread in Heaven, until you climb up that wall. That wall you have to climb is the front part of the next step. From a standpoint of Eternity, that evolution is indicated as a line. In being in close proximity to development, the line becomes a stepping-up diagram of steps; level, vertical, level, vertical, and so forth. And each time that one wants to go up a step, a definite effort is required which is different from just going forward. I have to lift up my foot to get to the next level. then I have to lift my weight up to the next level. This is what we mean by Work.

An effort means the introduction of an Objective something into a subjective world. If a subjective world in time would just become Objective, we wouldn't worry if it could be done within our lifetime. But we don't live long enough for that. I'm not talking about Methuselah anymore. I'm talking about the lifespan of seventy, eighty or so years and with our Conscience the way it is. And the way constantly we are made more and more blind and while there is less and less interest in the reality of esoteric knowledge or even the existence of God, as wanting to talk about it, or even to tell people that we are, in that sense, serious. I wouldn't say religious, than only if you want to explain it as a conduct, of that what is necessary for the conduct of your life. And of course it has in it ethical values and ordinary subjective morality and cultural morality. But this is different kind of morality, this is an Objective one, measured by God, not by man. And when one wants to call Work, Work, it means at a certain time, you have to come to a conclusion that your subjectivity, even expressed in joyfulness, expressed in aliveness, alertness, is not sufficient.

You don't have the time of your life to become an obyvatel. It is necessary to see that something extra has to be introduced so that then part of the subjectivity can be affected by an Objective influence. That is the least one can say. That a certain section of the brain can be used, which is not used now. That one wants to use a mental capacity for the purpose of functioning Objectively, that is, in truth. Making that what is received as a fact stay as a fact, not influenced by any other influence from any one of the centers. To make as it were within the mind a factory of cold facts which do not leave room for any other interpretation. And certainly not for any kind of a liking. Just that, as a fact. Then that machinery, which is definitely there, but which is now rusty, starts to function.

The effort is to make that function. We say it in different words. The effort is the creation of that what can function. We call that machinery an 'I', when it receives information as a result of Observing us ourselves and receiving facts, of the existence of myself. Now we say sometimes "now" to

indicate Instantaneity, Simultaneity - to indicate a Moment. Sometimes we say Total Acceptance. Total Acceptance is that kind of effort I must make to have something function which is Objective, which can then give me the facts as they actually are, as I am, then. Without any further description, or objection to that what I am, as I am, a human being in any kind of condition, light or dark. It doesn't make any difference because my life exists and this 'I' becomes Aware of myself, existing as a form of life. I say that is Work because that means the effort I make is a wish to make that effort to create something that is going to be of help. I call it Objectivity because my subjectivity is not going to help me, and each person who tries it must know for sure that Mother Nature is not interested in one to become Objective. That is why the different processes of a natural nature stop at a certain time, determined by the condition of Earth, determined by mankind as mankind is, as a human being and a personality, as we call it, living on Earth, for a very definite reason, remaining asleep.

And that when it is a question of Awakening, that something must be there to Awaken one. That is, not everything Wakes up in a human being. A very small part starts to be Awake. I've said many times an 'I', when created, is just one or two little cells. An 'I', when it receives cold facts, is, as an 'I', not satisfied, but it is the beginning of getting rid of associations. Then, of course, this 'I' knows that something else is required because the aim of a man, in the acquisition of such facts, is that he wishes to become a real man. Don't ever forget that a man wishes to change. That he sees himself every once in a while, a little clearly. But he knows damned well that that what he is, is not what he wants to remain. And there is constantly this wish for change. That is the condition of life on Earth - everywhere, Everything changes. Only sometimes, I don't know it. And sometimes, using the crystallized form of my behavior, I think I remain the same.

Every time I breathe, I change. Chemically, certain things take place within me. Of course I am different after I've eaten or before I eat. I'm different as a result of reading a newspaper or a philosophical treatise of Spinoza. Of course there are differences when then a person talks with so and so in a serious matter, or he is flippant. Of course, in the way I spend my energy, I change as a result of the influence of such energy on me. And so when I say I'm unconscious, and I hope to become Conscious - real Conscious sometimes, and Conscientious and Harmonious, I must have a wish to change into that, when I see an aim, I wish to be that what my aim indicates. And while I'm here, I have hope.

Gurdjieff talks about remarkable man to indicate there is a possibility of that existence on Earth, that on Earth a man can become remarkable, that there is that chance, given that as an example, to indicate, don't lose courage. He says that in the last chapter. Don't be dismayed. It is still possible. There is still time. What do you think he's talking about? To give a person hope in order finally to be able to satisfy his innermost desire for freedom. And so that constantly has to be the underlying factor in any kind of a wish that I want to make as an effort to become Conscious and Conscientious. The trouble is this: that when I have this wish for that kind of a change, I try to say to myself: I ought to become this, I ought to become that. And then I talk utter nonsense, because I talk about a Conscious and Conscientious state about which I don't know anything at all. I talk about unknown territory. Therefore you cannot say, I want to have a change when I Work.

The motivation for my Work is a result of my wish to have a change - to become different, to become an individuality, not to stay a personality; to become Conscious and Conscientious, not to suffer under unconsciousness; to become free, not to be bound. That's right. That gives me the energy for the wish and when I make that wish, I delegate everything to an 'I', in order to free myself from any wish of change. I ask God to help and I say - not my will, I dedicate my life to that what is higher than I am, hoping and wishing that that 'I' can continue to exist with me; but it is then the property of an 'I' to become really impartial about me and to understand the problems of time which I don't understand. And I don't want to describe Heaven, because I don't know a thing about it. I only say that what I wish is not that what I am now and I cannot define into what direction I even want to go. All I can say is: I wish to be Awake, because if I'm awake, then I will see. And my wish to Work is to Wake up, to introduce elements which enable me to Wake and continue to remain Awake.

I begin with an Awareness on the part of an 'I', and I say but a constant association of an Awareness and the state of Awakening of an 'I' and the growing up of an 'I' because I keep on feeding it with my wishes. Then ultimately this 'I' will tell me what it is to be Awake. Then my 'I' will change me, because in the constant proximity of an 'I' of a higher nature existing now in Awareness - in Consciousness - gradually becoming more and more Conscientious about me., gradually in maturity having a Will to be able to assess me and conduct me, to be with me, to participate with me, after that what is within me has been uncovered. I say many times an 'I' has a certain voyage, now a trip - a desire to go, to investigate, the find out what is my essential values, to state to itself, to this 'I', on what can it count. And what is there still too ephemeral, superficial, or something that has no particular value

at all which would be ballast. It investigates my Essential Being. It investigates that what is the real Essence of that what is my Essentiality, my Magnetic Center. And you know when that contact is made when the 'I am', as a personality, touched by the wish to become a real man, that what is my life, starts to wish to be set free.

The setting free is not to determine in what form it will have to be then. All it means, it wishes freedom from this form. That creates within me a sincerity of a wish to create an 'I', asking this 'I', to continue to help me, to continue to be present to me, to continue to influence me, to continue to tell the truth about myself. And gradually loosening up that what I am in the crystallized form, to become more fluid. Even at times to become a vapor, a lightness, so that when it is not held any longer to this Earth, by this body, that I can ascend to Heaven as a spirituality, a being, an entity, for which I now Work because I want to have that kind of - let's call it a vessel - a container, which we call a Kesdjanian body, which is at least half spiritual. But mostly, I wish a Soul that is completely free from all the influences of this Earth.

That, you see, has to be understood, that there must be such a strong desire to wish to change. And that when one starts to Work, there is of course a change because I introduce new elements of an Objective kind which hadn't been there before; and there is a wish for me, on my part, to want to feed them. That changes me. And as a result, what I receive as information of an absolute kind, or more truthfulness, or more acknowledgment of that what I really am, makes me change because I receive more knowledge. And such knowledge is more reliable. That changes me. And when the accent is placed on the application, my Conscience starts to change. It is very much less bound by the ordinary morality of people, of what they think and feel. I derive gradually a certain solidity within myself on the basis of which I can make decisions, and having them accepted by 'I', and living close to 'I', and asking of this 'I' constantly - "Is it right what I am doing?" - I receive information of a higher order.

One must start to understand how one becomes gradually a different kind of a person, of course, in a person who Works. Not a person who stays on the same level and doesn't climb up a step. Not a person that just hopes that his particular aliveness will gradually go over into an Awareness. It won't. When one says: nothing can come out of Bethlehem - they meant that the condition of Bethlehem will not allow any kind of a Jesus Christ to be born there. And that was the miracle. That's exactly the miracle as a result of Work on oneself, that something starts to exist which is a sincere effort on the

part of oneself, in which there is that kind of a prayer. That in that prayer, every form of selfishness for that one moment, at least, is gone. Because that is the knowledge one gradually obtains. That there is no use hoping, or using our so-called love or anything that has to do with affection of some kind of oneself will ever help a person.

You see, what is needed ultimately, is to lose one's life. That is what it says in the Bible. That means, the Total Acceptance of life, as it is now, without any wish to change it. To accept it for whatever it is. After that, the steps can come - how to be; why it is that one is what one is, what it is actually that one is, and what are the expectations and the wishes. Gradually, one derives a certain knowledge from that what has been received as truthful; knowledge in a very small way. Starting in the beginning with just simple things of an Observation process of that what is manageable in regarding that what are ordinary forms of behavior of the physical body. But establishing already in that process of Work the introduction of a judgment on the part of one's feeling. Wishing in that judgment to continue with a wish for the creation of an 'I'.

Don't be afraid of using the word 'I'. Don't be afraid of saying there is something in one's mind that has to start to function in an Objective sense. Otherwise why would it start to function? It won't. No amount of your unconscious wish, whatever it is that you have unconsciously as a thought, will produce something unusual. That what can be produced is a miracle and it only can be produced when that what is a miracle within itself, that is life within itself, which is still the way, it was at the time of conception. That is a miracle for a man. That there is undefiled life completely free from any kind of a writing on it. Because we don't have such things in our ordinary development, as a human being and growing up and being written on by all kind of cultural forms - all kind of influences from other well-meaning people and the rest. We become a monster when you come down to that. What is there still as Life actually in an absolute sense. Pure. I say it is a miracle to discover it. It's even a miracle to wish to believe in it. But of course, many times people do talk about that possibility, when they write, when they write books, when they want to talk about that what actually engages them, when they sometimes are fortunate to have a voice already within them, perhaps even that such people may be chosen for some definite purpose and already at an early age, start to talk with God, or God is talking within them.

Whatever that interpretation may be for some of those messengers, those who carry a burden of a message and a responsibility of putting it in some kind of word or form or behavior by themselves, living in accordance

with that kind of Conscience already in early life. Whatever the meaning is of the different messengers having existed on this Earth and whichever way cosmologically speaking, you want to explain that. It doesn't make much difference because finally that what will count is one's own life. That is the only thing given to you. Nothing else. By means of your life, you have acquired a variety of different characteristics because that happened to be the function of your unconsciousness or consciousness or certain influences on you which you have digested, and which you have made for yourself into your own little world, whichever way that happens to be and whichever way it has been influenced.

Again, again I say, it doesn't matter. It is your own. You must claim it, because that is your responsibility, to claim your life. That will be asked of you: what have you done with your life? You won't be asked: how many friends have you had? And you won't be asked: how many books did you publish? And how well known did you become as an architect? And how admired were you by the different men and women in your life? That is not the question that will be asked. The question that is, have you realized that you were alive on Earth? And have you taken the responsibility for that Life as it has been given to you? Have you understood why, when you were conceived, that you cried when you were born? And have you understood the last experience when you died, that it was joyful because you entered into a new kind of a world? Do you understand what was the meaning of your life on Earth and for what purpose your Karma had been written in the way of the language which belonged to your Life and to no one else?

Those are the questions that will come up, perhaps as questions. And perhaps, not at all as a question. Maybe it will come up as a certain knowledge almost immediately in that freedom, and becoming a spiritual entity not to be bound any longer by having to have a question pronounced or formulated in words, but just to understand the being of a level of that what is actually as is, and the Total Acceptance of such Being as an Amness.

I hope you know what I mean. You have to have more strength of conviction. You can base it on your experience. But when you face a group, try to remember that you have a responsibility because there are people who listen to you and they will, I hope, profit by what you are saying. But you cannot make them confused. You have no right to do that.

I was very happy about Wednesday. This question of change, it bothered several people and they started to speak and say: but it did change me in this way or in that way. It gave me something. I'm not the same. You

know many times I've asked you if you compare yourself with what you were five years ago. Are you different? And if so, in what way? And is that difference desirable? And do you want to continue with that? And at any one time did you feel that you don't get what you really hoped for? Maybe, what you hoped for is wrong. Or your hope is a little bit too high, or maybe that means the same as saying you're not strong enough and you fail. Well, maybe you have to have more exercise. Maybe you should go more in detail regarding your own life and to see at what times you really can spend a little extra energy for the possibility of the consideration, how do you spend your energy? Maybe you shouldn't indulge too much in certain directions of selfishness. Maybe you should become a little bit more agreeable to others at times when it is difficult for you. Maybe you should wish really to enter into the life of someone. partly to test yourself how well you are able to control yourself. Maybe you should have a little different idea about the desires of your body, and maybe you should try to understand what can make it stop, if such influences and desires are not becoming to a man who wants to grow up.

Whatever the reasons are that a man is the way he is, and whatever the acquired characteristics are, and whatever it is that he wishes to become, and whatever his aim is, perhaps a little too high, and not knowing himself well enough, and what he expects to become in a short time when he should have much and much more patience, because he doesn't know what he is until he finds out. And maybe he's surprised - very much surprised to find out how much he is bound; and to find out how difficult it is when he gets a little further. That in the beginning, certain characteristics, traits of his character can be eliminated more or less because he can live without. But when it really comes to give up his own, that what he thinks he possesses, and that he has to admit it's not his at all. He just happens to be a little bit of a human being in the totality of all life existing. And when Gurdjieff still calls that a slug, a slug still has the means of going around the Earth and just eating this and eating that. But when it lifts its head up, it is almost no slug anymore. And when it would wish to stand up, it can do it. I've said many times a man is, when he is unconscious, just a little question mark, bent over. Sometimes suffering from a great deal of the weight on his shoulders of the Earth. When that he has a wish to become straight, standing up, to look. To be able to look into the heavens, to have the secret of that what is space disclosed to him, that he really wants to strive to become a man. And straightening himself out and finding within himself the answer to his own question.

That's the meaning of a man who is bent. When he starts to become straight, he answers his own question by making an effort to stand up straight. What is it: straight? It means truth. That means that what is right in the real

sense of the word. That is a straight line, the shortest way between two points. That is what a man's life should be: the shortest way between the moment of conception and his death. That means that he has to become responsible for the expenditures of all his time, all his energy. Everything that is subjective and belongs to him. He has to see, is it necessary or not. Can I afford it? Is it indulging? Is it giving in to that what is really not worthwhile enough? Can it stand inspection by St. Peter when I go to that gate?

We're busy with certain things trying to make something that is worthwhile and could remain a little bit more permanent. I have no idea about such permanency. All I wish to see, what can we do now and to attend to that what is within our means and possible for us. And if there is a chance that we understand each other on that kind of a basis, to that extent will there be a group and will there be that kind of cooperation.

And time and time, if you know, your 'I' will disappear. And time and time, you have to make it again, because it is not interested in the ordinary, unconscious attempts that you make half-way. Either yes or no, not in between, not expecting the line to go up evolutionarily without any disruption. The ladder has rungs. There are spaces in between. It is not just smooth going up. It is not just going up in a helicopter. It is climbing the stairs of suffering sometimes. Or loosening more and more - to leave it where you came from, so that it is of no use anymore, that you have extracted from it whatever it was possible to extract and then continue.

And then, being on a little higher step, there are two things you can do: one, I mentioned the other day. You climb a mountain - there's your aim. You become spirited because you know by imagination what it might be. It may not be the Himalayas. It may be even a little molehill. But it's different from being at the bottom of the hill and not having done anything. That gives you aspiration. That creates within you the wish to get up. Not to cry, but to keep on climbing. That means, keeping on Working. That means keeping on making an effort. That means keeping on creating an Objective something. Creation - don't mistake it. 'I' does not exist. You must make it, and when it does exist, it will help you. That is the one way you look up. There is your aim.

The other is, you turn around. I hope it is a panorama of your life that you see. I hope that you see all the different things that brought you to where you are including the preliminary climbing of a mountain; but mostly, of that what is there and you have left, that has given you whatever you are now and whatever you have extracted from it, you now can possess. It is your own

because it was your own effort. You have made Mother Nature your own, because you have submitted to her and you have paid to her all you had to pay; because before you climbed the mountain, you tried to make sure that you didn't owe anything anymore and that Mother Nature wouldn't come after you and haul you down again to the ground.

The necessity of having a panorama is to have a joy within. Thank God I have left all of that behind me. I don't want to repeat it because I have lived it. I don't want to have to go back to extract more from it, because I've done my best to extract it while I experienced it to the full, taking from it whatever there was of value. And I almost would say at such a time, I can enjoy this panorama by not having to go through it anymore. The higher I climb, the better chance there is that I don't have to recur, that I don't have to repeat, that I don't have to become reincarnated to fulfill parts of my Karma; that I could at the present time fulfill, that is, I could write it off. I could cross it out. There are different requirements which make up a little list which has been written for me sometimes by myself, sometimes by circumstances, having to admit I have to do this, I have to do that.

And I look at that list once in a while and I say: What can I do now? And then I make an attempt and perhaps I'm successful in that. I can overcome that when I introduce that what will ultimately help me to efface every influence of that kind. Then I can honestly cross it off the list. And with that list, I come to St. Peter, and I tell him: This I have done, to the best of my ability, with all my desire to become a real man. With all my appreciation for life to the extent that I could appreciate it. And to all my wish that I did fulfill the obligations which were laid on me from my father and mother, by inheritance from ancestry, by the condition of the Earth as it was when I astrologically was conceived and born, and by all the different acquired characteristics which have been given to me in the sociological world by a (- - -) culture.

All of that, St. Peter, I've looked at once in a while, I've tried to give the proper value. I've tried to do my best, really to try to understand what was meant by all of that. I've not shirked any responsibility that I know about. If that is the case, St. Peter, maybe I'm still mistaken. And if I am, please send me back, because I will gradually do again and again. But this time with the knowledge which I already know that I'm just what I am. And I never have wanted to claim that I was different from my real Amness.

I hope we can work together. That is really what I mean by cooperation. If we have and aim, keep it as an aim. Keep it clear. If it is

glittering in the sunlight, make sure that you polish it once in awhile to make doubly sure you will never forget.

To Gurdjieff.

But we should understand, I think, about Work. Our aim is to make Work gradually part of our life. And although we have talked for many years about Work itself - application, description, and so forth - I think you understand that unless you use your ordinary life for the application of Work, Work really wouldn't make much sense, because you just start to confine it to just the times that you happen to think about it and then make an attempt - and let's hope that at such a time there is actually an Objective entity functioning. You see the purpose is that then gradually, as I said some time ago, if an 'I' could actually exist in such a way that it takes up room in your own house, then there is a chance that you in your house and, as it were, your family of different behavior forms, that is, your personality, can be affected, and this 'I' will actually start to tell. It depends how grown up it is, almost I would say how formidable it can become. But you have to feed it as often as you can in the right kind of conditions.

Let me say something about the approach because we have talked about so-called intellectual approach and so-called emotional. I hope you must understand that really quite, quite well. Intellectual approach is really that I consider an 'I' the creation and the function of what is of an Objective value within myself, gradually being touched by that what then is an existence of a different quality, and to which the different spiritualized parts of a person will answer. They will start to feel more at home and they will, under the influence of the presence of an 'I', really want to function because that's their aim. So the emphasis is on the 'I' and of course in relation to the body or the personality which sometimes we call 'it'.

But an emotional approach is a little different as a beginning. Emotionally I consider 'it' the state in which I am, particularly emotionally expressed, with a desire to have something that is of a higher nature, Great Nature, present to me. The consideration is that what I am in the presence of that what is higher, and I don't describe very much what that Higher really consists of, although sometimes we compare it with, saying it in a grand manner, if God could come, or even if we could be satisfied with the Archangel Gabriel or Hariton. You see, the emphasis is then on the presence of that being with one and the consideration of how should this personality, this 'it', be. The emphasis is not on the 'I' even if it is in the form of an entity of a different kind of quality. The emphasis is more on myself in the presence - what is becoming as a man - in the presence of that what one wants to strive towards, because that after all is the definition for something that is higher. It

has to do with an aim that a person has as well as he can describe it and thinking about the possibility of being in the presence of that what is really for him quite unnatural. What would he actually see of himself that he believes should not be there and perhaps he could change it or wish to change it.

After that is sufficiently established, one considers the relationship between 'I' and 'it', and then it becomes most important to see that the accent is on the relationship. That is, the 'I' then becomes considered even from the standpoint of 'it', and the 'I' of course itself already has considered, in an Awareness process, what 'it' is. But the relationship is now translated between that what is higher, and under the influence of Objectivity, can be understood, and also as a result of such a new aspect of one's life the possibility of changing that what I am, when first there is only a recognition of myself as my life, and the form becomes a little pushed in the background, that after some time the relationship requires that some consideration of the form must also take place. And then I combine this intellectual and the emotional approach, put them together and continue to live with the relationship as it is between an 'I' and 'it'. An 'I' being Aware of me and at the same time trying to find out what is the Awareness of myself of 'I'. You see it is then a relationship in which every once in a while there is the accent on that what is higher as 'I', and sometimes going back to me as what I am unconsciously. A relationship of the going over, if possible, between that what is now an unconscious state - those parts that Gurdjieff talks about - and their relation to that what is already an embryo in each man which we call a possible spiritualized part.

The difficulty is always in trying to understand what is meant by spiritual entities. Of course, it is obvious, if you try to consider what does happen when a person dies and he loses his body and leaves it here and lets dust go back to dust. What is this spirit when it starts to function? And all the different attributes that we are familiar with, with our personality and the possibility of such a personality gradually becoming an Individuality, that then many of the aspects which we are familiar with as result of living on Earth, and influenced by Mother Nature, of course will disappear. That the three dimensions, as I said the other day, of space and of time of course do not exist any longer. But that there is a changeover for the different laws which affect one on Earth and, in a progress of evolution, that such laws are diminishing. And going from where we live, perhaps forty-eight as that level - if that is true, I have never counted the laws - but it is very interesting just to use a figure in order to give a relationship between that what forty-eight was, and becomes twenty-four and twelve and six and three, indicating different

steps of evolution, and at certain levels, crystallizations on such a level. And also the conditions of life to be considered which, without any question, are entirely different when my body dies and my spirit, or that what is emotionally existing, continues to exist.

Now you see the emphasis in Work over some time and periods of learning is sometimes quite definitely on 'I' and the quality of 'I' and the attributes, the condition of 'I' as existing as a spiritual Objective (unity). And at other times in Work one must emphasize 'it' because that is what I have to work with. And so it leads more and more to an understanding of 'it' as actually 'I am' without any further interpretation. And then that what is Observing as being present to me to see that this 'it' is not forgetting the Objectivity which is required to set this 'it' free from the bondage of Earth. And so you must understand that when we now emphasize ordinary life you have to start to draw a parallel between the conditions of ordinary life as we know them and meet them and experience them, and sometimes try to understand ourselves in our behavior towards ordinary life, towards that what we call reaction, because we are affected by whatever takes place in the outside world and wherever such impressions from the outside world reach us - sometimes peripheral, sometimes a little deeper, sometimes really touching that what is holy and sacred within one.

At the same time, this whole process of being impressed as it were by the five sense organs, we wish now to reach a level of being where the five sense organs really do not function any longer, and they have to be substituted by two other organs which you also call sense, but sense in the real sense of the word of a sensitivity which belongs to an Emotional level and afterwards could belong to a Soul level. And it is more and more the development of those two higher sense perceptions, where the perception is not to be compared to what we understand in an ordinary existence of unconsciousness, but quite different as an existence of a relationship which also exists and gives us knowledge, but more and more knowledge which is given in a more pure form, and which does not require so much time to digest it.

And so the introduction of Impartiality will come more and more to the foreground. And after some time, the question of Simultaneity because that will reduce the distance between a perception and that what is recorded in the brain. If that can become closer and closer together, then we will understand the instant of the Moment, or Simultaneity. It's not that we want to think too much about that, because the emphasis is more and more - in that what I am in ordinary life as I'm doing a variety of different things, that then

at certain times, remembering Work, thinking about it, perhaps even feeling, remembering moments or times that I have Worked, and seeing also the necessity as we talked about the other day, the requirements which happens to be placed on one simply by the fact by living on Earth; that the condition of Earth first has to be understood and that such conditions as exist now and which makes us as human beings unconscious, as we say it, that that really doesn't exist in the rest of the universe. And quite definitely it does not exist on the Planetary level. From our standpoint the Planets are still diversified. From the standpoint of Fa in that scale, those planets representing Emotional states are fully connected with each other, and to some extent even are unified - whatever we can see from our standpoint. But as a result of Work the unification of that what then is considered a variety of different planets, become fused together in the form of Emotional qualities out of which one fundamental desire starts to exist, to which then all the other planetary influences will help to bring about that state of unity in the Planetary world, including the wish on the part of the Earth itself to become a Planet.

The wish of course is quite obvious as a unity for all Planets. All of them then unite in one purpose - to become for each one of them a Sun, because that is for a Planetary level the next level of possible development. It represents within oneself that after the consideration of what one is in ordinary life and becoming more and more acquainted with what the personality is and how he behaves, that then out of that certain things are formed within him as a, almost I would say, a common denominator, but this time explained on the basis of an Emotional state. And the unity that one says ought to exist is expressed in the form of a love for that what is the center of all things: from our standpoint, it is our Sun, from the standpoint of Eternity, it is God and His Endlessness. And that forms then, within a person one wish, a very fundamental wish, which of course in order to unify different Emotional and feeling states of a person, has to be extended further and further within oneself so as not to have the contradictions of the wish.

They exist on the periphery, and they exist in our ordinary life, but Work makes us constantly go further and further within oneself for a better understanding and a more chance of that kind of unity. And when then, out of the different feelings, and becoming more and more Emotionally tinted and gradually becoming real Emotion, that then the development of Kesdjanian body is logical. And it starts then with the Sol which I say represents the aim for a man to reach the Sun. And going after that, through the different, I call it formalities of growth of such a Kesdjanian body, as the Sol-La-Si, that then, the moment of Si, if it could be reached, is the contemplation of a man to wish to die, and not to be further encumbered by the bondage of Earth. And

the constant preparation for that is simply that there in such an exchange between ‘it’ and ‘I’ that even ‘it’ and ‘I’ come closer and closer together.

At the moment of dying of the physical body many things of course will change, but the emphasis now must be on our daily life, on the way we are as ordinary human beings. And that the study of that has to be understood in a sense of what is now applicable for ourselves to translate our ordinary existence on Earth and the relationships with different people, friends and enemies, and so forth: What is that as a parallelism regarding the state of oneself as a personality? Because if we can make that particular application, understanding then of what we are in an unconscious state, and what happens with us, that that in principle is the same as what we should apply to a condition for our own further development, then it would be fairly easy when we are familiar with what we are doing as we are living now.

For that reason, you know, we have had little groups to talk about the truth - about that what actually is the truth of Work for the little group.

M2566 Thursday May 1, 1975
What is an 'I', continuing to stay with an 'I'

What is Work? I'm an unconscious human being. I live on this Earth. I'm educated in some way. I find myself at a certain time interested in the possibility of further growth. And so I want to develop that. What is it I want to develop? I want my total personality to become an Individuality. I want to become a Conscious, Conscientious man with a Will. I want to become harmonious; that means the three centers fully grown up, fused into one to become an entity, so that then I have a level of being which is then Conscious and Conscientious as a different kind of man - maybe spiritually entirely, or perhaps even on Earth still using my ordinary form of a body to use it for expressions of that what is within me. Whichever way that is, but it is a long, long road, really, isn't it?

I say I want an 'I'. What is an 'I'? An attitude of new thought. Try to think about it. I want to have something take place in my brain which starts to function in a mental way, but different from the way my subjective departments of the brain are functioning. I want something unusual. I want an Objective attitude to be established in order to give me a certain kind of knowledge which I haven't got. I want something that functions. The functioning - that what is functioning is my 'I'. We use the word 'I' in order to determine something that can exist in some way or other, as a concept but having a reality. But it's not an 'I' that I can describe. It's not something that I say: what is an 'I'? I say, oh yes, it weighs hundred and twenty pounds and it's five foot tall and it is very wide in circumference. What do you expect an 'I' to be? It is a function within yourself which you haven't got, and you want to learn how to get it. It is a function that knows about you, that tells about you - pure telling a fact.

First of course we start with saying I exist, because that I also know, I don't know it well enough. I know I have difficulties about a reality of that what I say, I myself, existing. And I need that kind of help. And I want now my mind to have a different kind of function so that then it can, I say, Observe me. That's the word I use. I don't use subjective words anymore. I want an insight into myself in an Objective sense. I want something to exist within me that is already Objectively functioning. That it is free from the associations, free from that kind of feeling or disliking and so forth, free from the wishes of my body. I want pure fact of an existence of my life, which happens to be in this form of my personality.

That is an ‘I’. And this ‘I’ starts when I feed it. I want it to function correctly. I want it to be there whenever I wish it to be there. That is of course my wish for the creation. But I want it, this ‘I’, to do work for me. I ask it: Observe me and then tell me what am I? Because honestly, I confess to this ‘I’ that I don’t know, and I am ignorant because I’ve all kind of conflicting notions about what my self is. We talked about that - my little self with a small ‘s’. And I want to uncover something; I want to discover. I want to see that that what I feel is right, that it actually exists within me, that there is something that is much more worthwhile than my ordinary performances on this Earth. But for that I have to find out first what it is that I am. And I ask this ‘I’, as the helper from God, to tell me honestly. Of course an ‘I’ is honest. That’s how it is created. And an ‘I’ is simple. That’s how it is created. And I wish it to function. That’s my job: to feed it, to wish all the time that it will be there, to wish not to be asleep because when I fall asleep the ‘I’ looks at me and says: poor fellow, I better go somewhere else.

If I make attempts to Wake up, which I wish because I know it is necessary for that kind of Objective understanding, because once and for all I know that my subjectivity is not going to give me that kind of knowledge that I want to obtain. And if I’m not convinced about that, continue in your subjectivity. Don’t pay attention to an ‘I’. Don’t bother it. It doesn’t want to come when you don’t want it. You’ve got to want it. And that wanting has to be based on your conviction that you need it, because you cannot get it any other way. If you want to deal in esoteric knowledge then be wholehearted about it. Then say I want it now and not tomorrow morning. I want to find out what it is that can give me that kind of knowledge, and that is me as a human being, as a personality, thank God, happening to think about the possibility of a further insight into myself, of seeing what I actually am. And if I need that help of an ‘I’ I will ask this ‘I’ to tell me.

And then what is given? Impartiality which is critical. And I say, how in hell’s name? Even in the title of the book it talks about impartial criticism - contradiction in terms. How can I reconcile that? If I say impartial and then let it follow by criticism, of course it cannot be impartial. When I say maybe impartial valuation, but it is not a value. As soon as there is a distinction between two values, I’m not impartial. Impartiality means acceptance - that what is, as it is without any further questioning. And that is not inherent in that terminology. I say it’s contradictory. How can I now reconcile what is now necessary for Work when Gurdjieff says I have to be that, and I cannot be that because it is illogical for my ordinary brain?

So I go further, and I say, for the time being I don't know what it means to be critical, but I do know what is impartiality. And perhaps impartiality is very difficult for me. And I try and try and try and I cannot be. I know that. Every time I'm caught. Every time I say again and again, knowing now a little bit about the terminology, I say I fall asleep. I make an attempt and I dream, and I find out afterwards I have dreamt. And then I must come logically to the conclusion that I have fallen asleep again. And I started out with a desire to stay Awake. And I was sleepy apparently and without knowing it I have fallen asleep. And in that sleep I didn't get anywhere and my 'I' disappeared. And I wake up to the fact that it is gone. Can you understand that, when you wake up to the fact that something is missing? That you have started out with something with the best of intentions, wanting to create it and hoping that it will stay, and then when you wake up to the fact it isn't there - do you understand that it was your fault? That it was the reason that you were asleep that it left? And that the different things which happen in ordinary life don't exist like that in this kind of spiritual environment. When I say I make something, I make it. I'm tired. I sleep. The next morning it's still there. Of course it's there. That's the law of this Earth; that's in order to keep me further asleep, because then I say I've made it, and I can rest.

When I make an 'I', I never rest. That is the condition of esoteric knowledge. I understand esotericism as long as I Work. When I don't Work it disappears as knowledge and understanding. There is a little memory; that remains in my mind. And so when I want to try to solve this problem of impartial criticism, I start out with: what is it that I know a little? I say impartiality, because criticism I have no means even of what to criticize, as what and what, to comparing it, because what is there for me to be critical about? I see in my ordinary life of unconsciousness I have to be critical about certain things regarding my ordinary life. But when it applies to a spiritual possibility of a development I have no measure whatsoever, so how can I be critical? So I start with impartiality. And I ask the 'I' to tell me about that. And the 'I' simply says: accept everything you are; that what you are, you are. So you say, all right. If that's the case, no criticism. And the 'I' says: of course no criticism. For the time being forget it. You're not there yet. That is another step.

What is it I do? I start with this kind of function: looking, considering, noticing and observing, purifying, making attempt after attempt. Ordinary forms of behavior. My existence as a body doing this, doing that, doing something else. The whole gamut of all my behavior forms. Try to understand that, I want to understand myself. I cannot stop at the trifle of a little bit of a flash in the pan, I call it. Just a little moment of an existence. You talk about

that on Wednesday. Why the hell don't you go further? You live your life. Why don't you tell? You make attempts to continue with having an 'I' with you, time after time to continue to make effort against all kind of difficulties you encounter. But that is your Work, to make the 'I' continue to exist so that it continues to observe you - you, a human being behaving. Then you become familiar with what you are, and how you are, not only that you are.

That is the problem. You talk all the time about just a little bit of a noticing, just a little bit of something that perhaps looks a little bit like something that you call Objectivity. And maybe it - for all I know it is there, but for heaven's sake we've talked about that for years. That's why I talk about May 1st, introduction of something entirely different. From now on, on Wednesday you're going to talk about your attempts to continue to stay with an 'I', and an 'I' with you, how difficult it is, what it is. But that is Work. That is where Work really starts. It isn't there when you just create an 'I', and an 'I' is there for half a moment and then goes away again. That is just to give you a little bit of an idea of what it might be like. Maybe it gives you even a taste. Maybe it even will stimulate you to do it again and again, but you don't do it enough. You forget, and you talk. You talk much too much about it, about your forgetfulness.

Talk about your real attempts. I sit in a chair and I hate it because I ought to do something else and I'm forced to sit in the chair because I'm sick. Can I accept it? Everything in me wishes to do something else and I don't do it because I cannot, because there's another force which, at that time, is worth more than I can muster and I cannot fight it. I sit in the evening; I say I want to listen to a cassette. I ought to do it because tomorrow morning I have to give an answer to it. And I sit. And there I listen, and perhaps it is a little monotonous, and perhaps it's a little warm, and perhaps it is a little blinking light, a little too strong. And I say yes, my eyes, a little. And I fall asleep. Half an hour later maybe the recorder is still going. And I say what? Oh I missed it. I missed an important thing so I turn it back rewinding. Let me find where did I, what did I remember? No I don't remember that, rewind more. You come to the point. Oh, did I sleep that long? And I couldn't help it. I say that to myself. I should have used matchsticks to keep my eyelids open. Perhaps I was not sufficiently interested. Perhaps I was too tired. Whatever the reason was, I don't call it an excuse. It is a reason. It is that what I know I cannot do. And against that I say, at other times I wish and I do it. And I hold on, and I walk. I don't lose this 'I'. I tell it, don't go away from me. I keep on talking. I ask this 'I': listen, I have a voice, you know. You know I'm alive. Listen to what I'm saying aloud. I walk in the woods and I talk to myself, and I sing and I say to this 'I': can you hear me? Do you know that I'm here? Do you

know that I wish you to hear me? I make such attempts. I see a person coming towards me: I say I will shake hands with him, but let me be, I say sometimes, present to that.

I explained the other day the difference between a little intellectual and a little emotional. It comes to the same. And so I want to shake hands, I say, I don't want to lose that, what I have now. I want an 'I' to be there as if he, when we shake hands, could bless me, bless us. So I extend my hand, I still have it. Yah, my 'I' is still there. I now touch the hand of the other. At the same time I look at him. My 'I' disappears. Goddamn it, I say. Thank God I know it right then. I say, come back I want you to be here. I asked you. Why do you go? And the 'I' says: you were not sufficiently interested.

Try to understand these things. These are the things we want to talk about. A human being in a variety of different conditions of his life, not only when he has difficulty in answering the telephone, not when he has a little difficulty in eating, or when he sees something happening on the street and he is so-called wishing to be aware of it, or himself, or whatever there is that you want to - no, It is very limited what we talk about. We must talk about you everywhere and always, wherever you are, the whole goddamned day long, wherever you happen to be as a human being. Then it is still this 'I' that ought to see that. I said the other day, you want your 'I' in your house so that it can explore, that it can open doors and windows and see what is happening in all the different varieties of different aspects of your personality, because that's your house. And in the dark when it is dark, an 'I' never sleeps. And it want to find out how you are even when you sleep physically, and how you wake up, and how you dress, where you are when you dress, what you do, and where you start to think: of yah, by golly, there was an 'I' in the house. Wasn't there? I let him in last night. Maybe he's still upstairs.

M2567 Saturday May 3, 1975
Continuation of 'I', criticism, change, responsibility for Life

If I want to Work I start with small things for myself which are within my means. I don't bother too much about people who are already experts. Even at that, I don't become jealous about them. They do what they can do, I do what I can do, The satisfaction for me is my relationship to my capacity, I do all I can; if that's the case, I cannot do more. If I accuse myself that I haven't done all I can, I can change it, I still say, I will do all I can. So that at the end of the day you consider that, what have you been? What were you doing? What kind of a man were you during the day? You consider your life. You consider all the different influences that you have received and you also consider how often perhaps you connected it with a wish to be Awake. And then at the end of the day, in the twilight of the day, you consider that and you get a picture of yourself. It may add to your self-knowledge, more and more the reality of what you are, the more you were able to be a little Awake or Objective in certain activities. You shorten the reaction process within yourself, When the reaction becomes, as it were, zero, you are Impartial and that what is registered is Simultaneously registered. Simultaneity means I don't allow my thoughts to become active, I just record. That is the Awareness. Each person, of course, has knowledge of himself; there's no doubt, I know well enough what I have been doing. Unconsciously my mind has put it already in my memory,

But you see when we talk now about Work, and how it should be, there should be an immediate recording which means no reaction. I take things then as they are without any further thought about them. All right, let's say that's Impartiality and Simultaneity. But now criticism. What is collecting this information? It is a function of my mind, I've said. It starts to be observant of me. It gives me facts first, of my existence, then of my behavior — my behavior in tine. That means the continuation of this what I now call a concept of 'I' functioning, keeping on Observing me, realizing my aliveness; for that reason remaining interested. Realizing my wish, for that reason an 'I' as a function will continue to function. When there is no wish, it will disappear. That is, it will not be in my world. It will remain but not in my shell. It will remain as a force of Life. It will be used by others who wish to Wake up and have a wish. If I don't have a wish, I'm asleep. When an 'I' looks at me and tells me or tells itself — that is, the 'I' self — that this what is there is asleep, he has no right to stay. That is an order from above. An 'I' has to become again united with the totality of Life when there is no business to be done on Earth. That is how one should try to understand this, so that then an 'I', becoming interested because it is called and it is asked to be

interested in my Work, and I make my Work in the form of a wish for being Awake. And then in the creation of that as an Objective something, the Acceptance of that what I am as long as I remain honest, as long as I remain really intent in wishing this 'I' to be there as a result of my wish — an honest wish for further growth — I can count on the 'I' remaining. But it is up to me, and as I say, if I fall asleep, if I become unconscious, then what is there for this 'I' to do? Nothing. 'I'' wants activity of Life in the direction of Consciousness and Conscience. When the energy is used for that purpose, there is a reason for an 'I' to remain with me.

Now what is this criticism? When I'm Awake, my Life is in a certain form. When I'm not Awake, my Life is also in a form. When I'm awake, in the sense of Consciousness and Conscience, then it is in a certain form and the emphasis is on my Life. And the responsibility is conveyed to me by 'I' saying, "Are you using Life-energy as given to you in the right way?" At that point I must know that that what is the form is that what it is and not something different. When an 'I' asks that question, there should not be any room for argument and there should not be any explanations, no justification or rationalization process. That what I am, is what I am. If something in me becomes convinced of that, thanks to the, you might say, the application of the principle of Work, that there is something in me as a Conscience which says, I am what I am, and I know for sure that that is the truth, then the 'I' can agree with that knowledge of myself. And then the 'I' can tell me, "Your form was not right." You see there is no further argument about it then. The 'I' acknowledges Life and all it says is, "Don't use that form because it doesn't belong to Life; that is, it is not becoming to you as a living person." And in addition, it will say, if you use a different form, it may give you more insight of yourself, and it will be possible for you to get through with this Earthly bondage a little sooner.

This is the help one receives from an 'I' when an 'I' is present, when there is a constancy of a wish on the part of oneself. So it is, in the first place, an acknowledgment of my existence that keeps on going regardless of what an 'I' will do or say to me. That has to be there. The constancy of my existence has to be registered. So it means what I said first; that is, the function of 'I' to help me to Wake up has to remain as an Awakened state or as close to that as I can be. But in that state of Awakening, I have lost my partiality to my form, because that what was the expression of my life was bound by the form. But under the influence of 'I', I say, from an Objective standpoint, everything that I am, is right. And now comes the admonition of 'I' saying, "Your form was not right."

You see, it does not mean that I can continue in the way I am, for simply for that statement of, it doesn't matter to an 'I' what kind of object I am. Of course I can be asleep. Of course I can be half-awake. Of course I can be a little bit more Awake. But when an 'I' is interested in me, it is first interested in that what I am. Then it is interested in, to what I can become. That is the sole reason for wishing to grow up, to see if that what I am as I am now, is sufficient for the responsibility of my Life.

The responsibility for my Life as we now talk about it, is not the responsibility for my maintenance. I am responsible for Life given to me while living on this Earth, and responsible for the utilization of such energy. But when I talk about responsibility of my Life in the sense of when an 'I' says it is not becoming, I talk about the responsibility that I have for development of Life as given to me and setting it free. So the principle is a different one. The principle has a different direction, also. And many times I say it is a direct line away from the horizontality of my unconsciousness. If it is vertical, if I just want to get away from that what is still binding me, then I have the direction for that responsibility because I have to go up, in that sense, away from what I am in order to become free totally from what is the form as given on Earth, I still have to choose the kind of a form that will keep me less bound. So, in the first place, it has to be — and these are instructions from 'I' which then are given — first, be as simple as you can. Don't make too much fuss about it. Don't let your thought interfere, because the question of Instantaneousness, Simultaneity, is important. If you don't, you will allow your thoughts to have a little place and your result of yourself will be a little bit soiled. It also says, don't feel any longer about your own values. Leave them for what they are, and Accept them as they are. But now the aim: you have Life; you become responsible for what to do with this Life. And in what way is it possible for you as a human being to create a form which ultimately can be given up?

At the present time the form in which a person is on this Earth is very definitely made in such a way that he starts to love it and care (for) it and doesn't want to die to it. An 'I' tells you to select certain forms of your behavior in which you are already a little bit more free. We talked about giving that what is needed for a body in the form of sensing and draining. We've talked about the language for an Emotional body, to be able for that Kesdjanian body to stand on it's own feet. Now we're talking about a mind, how it should start to discriminate between the thoughts which are allowed, and looking at the feelings, which feelings are allowed. So that then the accent becomes more and more placed on what is really a further development of the man when he, as potentiality, realizes that there is a

chance for further growth in the direction of becoming Conscious and Conscientious.

And an 'I' starts to talk about what kind of form now this Life must be put into. I say to be able to be more free from the form — perhaps it may mean a different kind of form unfamiliar to one. It may mean a breaking up of a habit because when a habit has become so unconscious that you don't think about it anymore, then of course it is as if it's already fused with you in an expression without even any thought. So when it is that kind of a habit, it has to be broken because Life is too much bound up with your ordinary human form as a habit. And of course we know that whenever there is a habit and whenever there are clichés, whenever there is something that is just said without any particular content, that it is a waste of energy. We know that in ordinary life. And many times we say to a person who talks a little too much, "Shut up."

You have to say that to yourself, "Shut up." Don't talk, not that way. It isn't right. You can explain it. It's not becoming to you. This is one of the ways of overcoming it. I know myself in many ways as an unconscious creature, I know how I behave and what I'm doing during the day. I see how certain things will come and I will experience them. I will recognize them when they do come towards me, when they come now or in the future. But I am in a certain state in which perhaps I attract that kind of a form as a result of further impressions and the reaction is automatic. And therefore that which can catch me and hold me down, at times I have a chance to see when it is coming. I can become clever about that. Not necessarily that I will be Awake. It is still an unconscious something that I know is in the future which is bound to come because my personality is the way it is. That is my type; that is my experience; that is what I know of myself.

And now I see it coming. At that moment, when I do see it, maybe there is a chance to change. Maybe I don't want to receive it in that way; maybe I want to be fully prepared before I receive it. Maybe I want to stand still. Maybe the other will go away. Maybe I don't want to invite it at all. I want to make sure that that what is coming I can handle. If I cannot handle it I must go out of the way. I must leave that what is coming to me and, as it were, belongs to me, I must leave it alone. I must not wish to have an experience of that what is the future coming to me and make my past. I want to have such a strength that at a certain moment of decision I can say, "Let it come, I will fight it. I will handle it." Or I say, "No, I'm still too weak." That is a decision you must make many times during a day; when you see how Work can help you, you have to pay attention to that possibility that Work

then can continue to exist in you if you can handle a certain state of affairs. If it overwhelms you, if you become covered like an avalanche, of course you're completely dead, as it were. You're fast asleep and your unconsciousness is still on the throne.

This is what I meant by the continuation of an 'I', to see in what way can you now start to regulate a little bit of that what is in the circumstances which surround you, and which you then have let have an effect on you, what you wish to select. If you can select a friend out of a crowd of people, it may be useful. Better than just let it go haphazard. If you can select what you want to read, you will know what is good for you, in the sense this time that it might encourage you even to Wake up. If you allow any kind of an impression from the outside world just to enter, of course you will be bound immediately. And it is, to some extent, more or less your fault when you (say) that you want to Work; you have to be careful of what you are saying.

Because if you really say, "I wish to Work," what is the consequence of that? That when the opportunity for Work is there, that you really Work. Otherwise it is just hypocrisy; trying to fool yourself. Be careful about your words. When you say, "I want to Work on myself," you must mean it. And you must do it the first moment when the conditions are ripe or available, or conducive. Otherwise don't say it. It's far better to stay unconscious. Don't pretend. But when you really want to Work, in that sense already you create a condition that, for yourself, you feel that you will be strong enough to counteract certain influences which otherwise would take you. If you allow such influences to come in, they will take you. And of course there will be havoc; that is, it will be a total state in which it's impossible to do anything about it. That is the Zilnotrago that Gurdjieff talks about. You have to stop the ship. You just cannot go on because it's too much. As Gurdjieff says, too much wear and tear on your personality. You should avoid it, and in the meantime, as you remember, talk about Work to yourself. In the meantime use that opportunity for becoming clearer about what is Objectivity even in the presence of such danger, but not as yet affected by it.

I'm belaboring the point a little bit because I think you miss many opportunities during the day where you don't have to stand still and Work, where you, in your thoughts as you are walking, in a very simple way could see very well where it will lead to unconsciously; maybe deeper and deeper in a dream, or a sleeping state, or an unconsciousness in which you are so taken up by that what you have to do in ordinary life that there is no chance even to think about Work. If you see these times, I say stand still, wait, because you are too tired. You are really too much taken in by unconscious existence and it

prevents you from wanting even, from being able, to Wake up even if you have the thought. If it does not come immediately, stop it. You're not entitled to be helped by 'I'.

I think you have to have a relationship like that, of respect, that you cannot ask an 'I' to function unless you really are ready for that, and that you must make that kind of an attempt. It may not have anything to do with your ability to do it. It has to do with your emotional attitude. From that, your Kesdjanian body will grow. It will start to develop as a result of the instruction given to 'I'. That instruction is, communicate within yourself, because that what is mental in your mind, functioning Objectively, will also affect the rest of your mind and it will be communicated in that way simply by the presence of an Objective faculty within a mind starting to affect the unconscious states. But the wish for wanting to change in the form will give you an emotional aspect of yourself, so that then in wanting to change into something else, you have to think, "What is now becoming?" That I think, in the beginning, is only a feeling. You may say it in such a word, but it is not a thought. You do the best you can with that what you want to change into. You do not determine as yet the particular form because you don't know enough about the forms, how good they are or bad. You change. In the change, you are reminded that you do it for the sake of Work. Because of that you try to Wake up. When you are Awake you will see if the change into a new form is correct or not.

This is the way one keeps on Working. Time and time again going over from an unconscious state into Conscious efforts and Conscious existence for a little, more and more having that as an idea with you, having more and more the possibility of an 'I' existing within your house. You must Work together with that 'I'. You must ask such an 'I' to guide you. Your attitude has to be such that you are willing to receive those instructions. You have to be sensitive to the possibility of an 'I' actually speaking, and you hearing it. You have to be willing when you hear it, to do it, or to do something within your means. Whatever limitations there are in the way, one Works during the day, I say, at the end of the day, you look at it. You see what you have done. How much are you still guilty that perhaps you could have been different? You weren't, you know that, but maybe tomorrow you can.

Because there are two periods: that is, first is dawn, the coming light, sunshine. A day in light is sometimes too much for a person, is too much of that kind of Life-giving force according to nature that it even becomes difficult to be interested in Great Nature. At twilight the Sun is setting. You go over in the possibility of a darkness. You have had light during the day. You

have behaved; you can record now by means of your film, which you might unroll, and which at certain times you can stop, counting then or remembering to see if you can recall certain situations of yourself for a very short time, five minutes. But utter serious. You are an instrument, in the hands of Mother Nature, and in the hands of that what you wish to guide you.

In whichever way you want to define that, if one is sufficiently motivated to wish to grow up, it really means that you are satisfied with the condition of Earth, because you will take that as it is; and you will take yourself as you are as a result of the conditions of Earth. But then the realization that something is still ahead of you, will mean that in the Acceptance of that what you are, you now want to see from what standpoint you can start. You can only start from the truth of yourself. You can only start with that as a foundation, and then, of course, you can build and you can make out of the potentiality, a beautiful something that is, let's hope, more perfect and also more permanent. Although, I've said before, Kesdjan—Kesdjanian body has a longer life, but it also will die. Our aim ultimately is a Soul. That is the only means for going over into Cosmic existences.

And so this criticism is linked up with Impartiality; to be able to use that what actually is, this time in an absolute sense I have made out of the knowledge of myself, the axiomatic truth of that what I am, I am, that I am. It is not a hypothesis anymore. It's not subject to further interpretations. That is finished. I've now the foundation and that's it. How I build, I build by means of allowing energies flowing through me to be utilized more and more with my aim in mind. The accent is not so much anymore on the satisfaction of Mother Nature and her laws, the satisfaction of my body — it will be reduced; it will find it's proper place, not the satisfaction of my feeling, overmuch of the feeling of myself, and not enough of the Emotional state regarding God, and the satisfaction of my mind which is associative, and love of gossip and the rest. Don't allow it, I say, too much. Don't keep on thinking and feeling too much when you should not do that. Mullah Nassr Eddin talks about sitting, not too long. Just where you shouldn't sit, don't sit there. When you shouldn't think, don't think, try to tell yourself, all the time when you catch yourself thinking too much, "No, I don't want to think now," that is another question.

I think when I sit in front of my fireplace, but I don't think when I have to carry a suitcase from one place to the other. That is my chance to Wake up because there is just a body moving. And many times when I become engaged in a variety of different things which, of course, with which I become identified, my physical body will serve me. The physical body is to be put to a very good use. The activity of the physical body will take up energy. It will

take it away from my unconscious functionings of my feeling and my ordinary thought process. It will go over into that what becomes, as activity, alive, and at that time creating this activity of my physical body for the purpose of further equilibrium, it is quite easy then to keep on asking an 'I' , "Observe my body."

Sometimes it is a conversation between you and your 'I'. You say to 'I', "You're quite right, I don't know enough, and I know that that was not the right kind of a form." But you say, "Don't rub it in now because I don't know what form to take. But in the meantime I will keep on Working as an ordinary person on this Earth, and then because of that, I will ask you to function again." And so you make that attempt. And then you have a right to ask 'I', "Are you Observing me? Because I do now what I can do in my unconscious state, and now I am entitled to the results of your Observation."

This is the way one builds oneself with more facts. This is the way one changes one's attitudes towards that what is the reality of one's Life. This is the way one gradually becomes looser and looser from the influences of the body, influences of the feeling and of the ordinary mind. One wants more and more to become a Man, This you keep in your mind and in your heart. You keep on walking as you would like a man to be. You make all kind of attempts to see how it would be if you were Conscious, how would you judge if you were Conscientious. How would you be, I've said many times — you walk and you might meet God? How would you be in His presence? Of course it doesn't exist. You know that. But how could I be if I actually wished to be a Man? In what way can I build up an ideal that perhaps I could carry with me, which perhaps I hope, is not too much subject to changes? That there is a little bit of a master plan for me, like a master key, which is a generalization of what a man should be as a Man, and gradually changing the master key into that what fits my lock,

This is the application of Work and this is the application of ideas. This is the reason one has to be quite clear about what you can expect to do, what you then perhaps hope to do, and then what you actually will do, And the continuation of such doing, leading to more and more doing, and constantly having in mind that what perhaps is new is an adventure. I wish to become a harmonious man. I don't know what a harmonious man is. But, you say to yourself, I will find out. With the help of an 'I', with the help of God, with the help of Great Nature, with the help of that what is within me, my Magnetic Center — calling on that to remind me about the reality of my own life.

But the introduction of Objectivity is an entirely different function from ordinary thought. So that leaves the other possibility, growth in a direction vertically of going up, sometimes I've said going up to heaven. It does mean that with my desires for wanting to live and the consideration of my life as it is being expressed at the present time in a natural form which I still call unconscious and the potentiality of expressing it in an Objective form which is in accordance with the laws of Great Nature, there is something in me that has to decide about how much energy should be spent in one direction or another. Logically, that depends on, in the first place, the necessity of wanting to Work, and in the second place, how much energy can I afford to give to either one. And in order to determine what should happen to my ordinary life, I say that what is necessary for an ordinary maintenance of an existence on Earth.

Now in that I see my body, my feeling, and my mind functioning. Unconsciously, my personality is there. It lives. It has all kinds of expressions. It has activities. It has attitudes. It has certain functions within the different organs of my personality. It has also certain drawbacks. Sometimes we say negative emotions or maybe energies expended in a negative way. So that we have already in an unconscious state a certain distinction that we make, discriminating between ethics and morality and just laissez-faire About that, of course, we can talk for a long time. Because it is a description of ordinary life, environmental, almost. Just a little encounter group. When you want to do that it's quite right, but make it short.

Our real purpose is how do we grow up? With other words, how can I have enough desire to separate my energy so that there is part going in where it belongs for the maintenance, not too much and not too little, so that the rest is available for the development of something else which is not potential. Now when I say this, potentiality includes the necessity of creation of an Objective faculty, I simply mean that the way I am constituted as an unconscious human being and all of us are, and the conditions on this Earth, there is no room for an 'I' to be there as a separate faculty, already in my unconscious existence. In the first place, it isn't necessary for the maintenance of my unconscious being. In the second place, I really don't know what to do about it. I can also say that I wish that God would help me and that at certain times by means of prayer I hope to he able enough and open enough to receive something. But it is haphazard and I can not realty count on it.

And that therefore I say that it is just as well to assume that it isn't there and it could not exist unless I would do something very special about how to make it, how to bring it about. Now we go through the rigamarole of explaining the creation of an 'I', an Objective faculty. I said the other day, a function, a mental function and an emotional function. Something that starts to operate which is not, as I said on Tuesday, like God on a throne in Heaven and beautifully golden streets. It is a function that can exist in the midst of an unconscious functioning mind and it can exist in the presence of my ordinary feelings. But when it exists, it has a task. It has to give me information which I want, again saying such information has to be absolute. It has to be reliable and I simply say it has to be a fact.

Now the existence of such facts are really quite critical to start with. We say as a matter of fact. What is that? First, I'm alive. Second, I am functioning as a human being. Third, I have certain manifestations. Those are all facts. I can think about the facts and introduce liking and disliking. Or introduce associations. But I can very easily see that the fact remains a fact if I don't describe it at all. For instance I am now a human being sitting in the chair. It is a fact that this human being is sitting. I'm not saying that it is nice. Or that he is sitting alright or not straight or whatever. He just sits. When I say that I am angry, I say this is angry. The body is angry. There is an angry state in my feeling and probably there are angry thoughts. Without further defining it, it is a description of a state which is a fact. I say there is a color on the chair. It is painted blue. I say it is blue. It doesn't mean I like it or dislike it. It is just blue. It is a description.

Exactly the same as when I say, the body walks. It walks. I'm not describing it at all. It just happens to be in motion. And it is that kind of motion that I now become Aware of by means of an 'I'. So now there are two things. One is the functioning of this Objective faculty, constantly giving me facts of an absolute kind about myself. The other is the continuation of my unconscious state, with my mind and my feeling and my body continuously functioning. My mind getting angry. My face having an expression which is a result of such a feeling, the wish to do something to someone else. All of that belongs to my unconscious state. Those are all facts from the standpoint of Objectivity. In an Objective world I don't associate anything with a fact. I simply make a statement. I don't say that I like blue better than orange. I only say it is crooked. I don't say it should be straight.

I say that in ordinary life. I say in ordinary life, I should not be angry. Or I should not waste my energy. Or I don't like the color blue. Or you walk like an old man and things of that kind. So, you must understand you cannot

mix these two aspects. I've said many times man is two-fold. One we say is outer life and reactions. The other is Inner Life and the potentialities therein. Those are two different worlds and you cannot use measurements which pertain to one world to apply them to another world. Now that, I think, is not always understood. And as a result you keep on talking about your ordinary life and the explanation of why you are the way you are. And there is no introduction at such a time when you are so heated discussing it to Wake up, as we would say, simply because there is not enough energy for it. And of course it's logical. That is, you have just a little bit of amount of energy and you just keep on talking about ordinary things.

You, firstly, you will not even think about the possibility of making something Objective. But even if you had the thought, you haven't got the energy for it, and you don't have the wish for it because you're too much involved. So that separation has to be understood much and much better. And that whenever a person starts and continues to talk about his states, the way he is in ordinary life, and continues then without saying that he has made attempts to Wake up, without saying that his knowledge simply was of an angry man, or a disappointment, or that a man had certain qualities at the time also to be described. From the standpoint of 'I' there are very definitely states which an 'I' can see as an expression in a form. Not agreeing with it and not saying that it should be different. At the time when an 'I' starts to function in its infancy and the beginning, it learns to accept me as I am. When I gradually become Aware of myself, that I am what I am, how I am, the 'I' continues to take in such facts which exist because I am myself a personality in a certain state. And when this 'I' says that is so, it is a fact to me, it does not mean as yet that it wants you to change.

All desire for change, comes in the first place from your unconscious mind and from your unconscious feeling and sometimes from your body itself when it doesn't like to sit in a certain condition. This is the first step. Only after the total Acceptance has been accomplished. That is, that the 'I' is sufficiently grown to see that what is Impartial and to see then what is partial from the standpoint of ordinary life, to see that a man has reactions, and that there are no actions, also statements of facts to be made by an 'I' without any further description only indicating the state of man in his unconsciousness. When that is clear and this 'I' is with one and is not always to be called up again. When this 'I' is willing to stay. When this 'I' realizes that in a man there is a desire not to be asleep all the time. As soon as that, you might say quality within a person starts to function, I mean by that a quality of an unconscious man wishing to become Conscious, a quality of a man knowing that his ordinary conscience is not sufficient to serve as a judgment of what is

right and wrong for the potentiality to become actual for a development in a spiritual sense. As soon as a man indicates he wants to Wake up, and makes attempts, an 'I' will be there.

Reversely, an 'I', when created, will help you to be Awake. It is connected with each other. Sometimes I say it's practically the same thing. Because my wish to Wake up immediately creates a state of Awakening on the part of this 'I' , something is then Awakening in my 'I' or as my 'I' . That is, the function which serves for the acquisition of real knowledge is now starting to function because of my wish. And as long as that wish is there the 'I' can be there. When the wish is not there, the 'I' of course disappears.

So now, this 'I', starting to grow up, functioning more and more, sometimes perhaps connected with the development of my inner life, sometimes connected with the discovery of my Magnetic Center, sometimes as living more in essential qualities of my own personality. Whatever it is, it doesn't matter. It is at a higher level, and I now, in my mind and in my feeling, keep on transferring energies which belong to the lower level and which I would like to use by converting them, sometimes I say, for the use on the level a little higher. This process of gestation takes place in a man who is not satisfied with his life in unconsciousness. This is the quality for a person when they want to talk about Work. That they constantly see that they remain asleep and they don't like that. That they constantly see that they are, in the terminology of unconscious living, angry, lazy, vain, self-loving, all kind of such vices, all the different things that we say even in ordinary life are not very becoming, that more and more within a man, he starts to compare many times his own behavior forms, this time, against the vertical line.

One then asks, what is becoming to a man when he wishes to become conscious and conscientious and harmonious? The 'I' instigates that because the 'I' in itself having grown up, has acquired that knowledge. And I want to profit by this knowledge and so the 'I' becomes talkative and tells me, look at your behavior. Is that how a man should be? Is it the proper use of energy which has been given by God? Is this really something you want to continue with. Where are those so-called unconscious sections of yourself? How much energy goes to that what tries to be a little bit conscious and conscientious within you? With other words, again the 'I' asks, how much can I be assured that you will wish this 'I', your 'I', to stay with you? Can I count on you in your sincerity to wish to continue to Work? Because, if you don't, I disappear and so does this interchange between one level and the other.

And I would say, almost a constancy of that kind of equilibrium between these two levels, sometimes I say the left hand and the right hand. It goes from left to right and from right to left. Energy exchanges. An equilibrium established at any one time indicated by the level of my own being. Maybe one percent a little conscious and ninety-nine percent unconscious. And realizing that this equilibrium is not becoming for a man who wishes to become a real man I start to took at that what is in the way in my unconsciousness. I say for instance, why do you think that what you receive as reaction is worth while? Why do you give it a reality? Why don't you change it into an activity when it eats you up as a form of energy keeping you of course asleep? Why don't you fight against that what keeps you asleep and what is very definitely an expression of your unconscious life?

There has to be some kind of a fighting against that what keeps me unconscious. And the real wish to want to grow up, means I have to become quite serious about what is the wrong behavior because I finally become responsible for the use of my life in any form. And I've explained before that the 'I' starts to become much and much more functional. Not just a little flash in the pan. Not just a recognition of a little life that is still in my Magnetic Center, and (constating) there when that is in prison. But quite definitely wanting to set it free, wanting to give it that kind of freedom so that it can operate, so that kind of Objectivity within me can start to correspond to that what I call an 'I'. And that they, both joining hands, will give me more energy and more efficient energy in application. It all becomes so, quite logical. I shift the equilibrium. It is too much on the left side when it is unconscious, I want to go to the right side where it is more Conscious.

And incidentally, the description of conscience is the same. I can say also I live on one level, I want to go up to the next level. The equilibrium is between the lower and the higher level, And I keep on stepping up, I come down again, and I step up and come down, and I have energy for one purpose and energy for another. I want to have some kind of a weighing take place. Which is the right energy for one purpose? Don't I spend too much in the direction of unconsciousness? Am I not as yet finished with all the nonsense that I know well enough about myself? Why the hell do I keep on repeating the way I am? Why can't I make an attempt to be a little different, except perhaps, because of such a difference, there is a chance for an 'I' to be present with me for a little longer. If I actually mean it that I want to grow up. If I say yes, I am asleep, but there is in me some desire to want to find out why I am asleep and I don't want to stay asleep, then I fight against my vices.

That is why Gurdjieff, at several places in the book, mentions five or six different terms, as you probably remember. That is probably mostly that what is required because then life is expressed. In that sense it keeps you here on Earth and it is one way by which Mother Nature keeps us asleep. As soon as we start to fight about it, questioning it, is it necessary that so much goes in this direction of negativity, so much in the direction of wanting to hold on, wanting to go so much in the direction of, I say sometimes, simply mechanicality, of that what is working and functioning as a machine and so little going in the direction of freedom, of really becoming a man because he wants to grow away from that and he wants to become a Soul.

Don't forget, that is the aim, not to stay a man in one way on Earth. We have the opportunity of becoming something else and the whole emphasis then is shifted. It is on the desire to be Awake. And although, throughout the group, a meeting, a discussion it should be a desire to be Awake. Not a desire to just talk, talk a little bit about your reactions and about your angry state and whatever energy you have lost and even if you go a little bit deeper and become essential, that's not helpful. A groups only exists, in this sense, when you talk about your Work, so that then you see yourself as you actually are in all kind of conditions of life, wherever energy is used for the maintenance of yourself in that what is unconscious. And a gradual looking at such behavior forms as a form. Try to understand it.

This is the next step. This is participation. This is not any longer an 'I' making a form transparent. This is starting to look at that what I am from the standpoint of Magnetic Center. And I say, it is translucent. That is, that what is life can go through it regardless of the form. But that demands that the form, which is then created, is not opposing to that force of life which now has freedom. That is why the translucency and the transparency are close together. Transparent means my form is just automatic. Translucent means I have a form which is becoming to me as a man. And so the talk should be, in my daily life I see characteristics of myself. I see sometimes how stupid a fool I am and I know for sure that that is a fact because I have verified it in a conscious way. That is what I am and I don't want to be like that.

I wish you would give yourself that kind of task. You say in relation to so and so, I'm obnoxious. I suggested enemy groups. Of course they only will last for a little while, and it may not change your particular characteristics, but there are certain characteristics which belong to this Earth. They are selfishness, vanity belongs to this Earth. Creations of that what you believe yourself, Gurdjieff mentions them, these different particular vices in a man. Satisfying or being satisfied because of the difficulties of someone else. All

these kind of, sometimes you would say, negativity. But quite definitely a misuse of the energy which is given to you for further growth. That's one remark you can make about it. Why were we born, if we had to go through all of this? Why not eliminate this whole period of Earth? Why couldn't I have been born a little higher or a little lower where perhaps life would be easier, more accepted by me?

That's a question you will not be able to answer at any one time. You will when you die. You will when you are free. Then you will know. Because it's exactly in the sharpening of that kind of life energy that there will be the understanding of the reality of Life itself. That's the whole purpose. And in the meantime, we poor little creatures existing on this Earth, and being subject to the laws of unconsciousness, the laws of mechanicality, automatism, and all the rest. And subject to all the different cultural influences on us existing now, because man simply has lost his particular direction and has gone off of the road. He has so-called educated himself and his culture is not worth a damn at times. And all we have is the constancy of fighting together because we remain selfish. We remain interested in power. We remain interested in having credit for something we haven't even done. We still claim that that what we are, we have earned. Mother Nature has given it. Our fathers and mothers have given it. Conditions on Earth have given it. All you've done is to keep on breathing, and even that I'm afraid was already a mechanical something that was in your body gasping for life.

That was given to you at your birth, your desire to keep alive, against your wish, I believe, because I don't think it was very natural for life to be born on Earth. That is, it was not really, at that time even, becoming, but that was not our doing. That belongs to another kind of a law and that law, about that law, we have at the present time no particular power. So, it is a question only of accepting that for whatever is, and then, I would simply say, to make the best of that kind of condition. Then to see, if in learning how to understand that what we really are, we can become free from it, and having served this particular term in the prison of one's body one may be set free at the proper time, and not having to come back. Because we are finished once and for all.

You might say that might be the aim. You can also say philosophically, why should one be interested? Why shouldn't one leave it to God? Why shouldn't one just stay unconscious? Why is it necessary to Wake up? Why do we talk about this kind of difficulty that exists against which we have to fight. Why fight? If it is all God's purpose? Then he will have to take care of it because it's his responsibility. And then I say, I have not asked to be born.

And about that you don't know anything at all. You don't know why you have been born. Naturally, it was not with your desire that your father and mother created you physically, but that is not the point. We don't understand Life. Therefore you cannot make a statement that you are not here for a certain reason. And maybe there is something that is guiding everyone's life in the directions of being created in forms in order for that entity, as represented by the life force of oneself as a personality on this Earth, to learn more and more about that what is really Infinity.

Philosophically, you can keep on thinking and feeling whatever you wish about it. The fact remains that you are faced here with certain difficulties here on this Earth, and you have to make up your mind, do I want to do something about the direction my life should take? Is it a responsibility I wish to take? Then I must take the responsibility of my personality in the form, in depth. And maybe I have to fight against the influences of culture. Maybe I have to fight to undo the covering that is now preventing me from seeing the truth. Maybe I have to fight for the wish to exist with an 'I'. And gradually fighting against my own selfishness, to allow an 'I' to continue to exist so that then I can put the burden on the shoulder of an 'I', if that 'I' wishes to take it for the benefit of my freedom.

Again I say, think about it a little more and a little more often. But when you have a group like on Wednesday, and now because I would like you to ask questions. What is it that you know of yourself, of having traits of character? What are your tendencies? What is it that prevents you from being a real man? When in your moments of silence, you consider yourself and sometimes even a little critical, why is it that at times you allow yourself to remain superficial when you know damned well it shouldn't be?

Why don't you go out of the way and help wherever you feel you ought to do it, and do it, and not postpone it until tomorrow? Why does Gurdjieff call that the disease of tomorrow? We are sick by wanting to postpone something that ought to be done now. How can we learn in ordinary life, using now already that what should be applied for the development of an Inner Life and the life hereafter and a life in conscience and conscientiousness, already acquiring, you might say, certain attitudes and habits which will cause us to be a little bit more, let's call it, helpful, open. And we actually could exist in different surroundings, one step up.

M2571 Thursday May 15, 1975
'I' and change

We talk about spiritual values, we talk about a future, a hereafter; and we talk about the acquisition of that what is necessary to face such issues of Soul development, of a relationship towards God, a relationship towards Life as a whole, a relationship we must understand as something that is a responsibility to have to understand it now, because if one doesn't and you become a very lovely man but remain unconscious, you have to come back. You will have to meet such problems some time. If it were not necessary we would not think or even consider the question of esoteric knowledge, because in ordinary life on Earth esoteric knowledge happens to exist, and that's an indication that one has to consider it.

You may not always have the proof for a spiritual existence, but the fact is that our mind is adjusted to taking care of a variety of things, including the possibility of a further development, and the very fact that we want to talk about it and consider it important and want to spend that time on it, as many, many people on this Earth, ever since people were born to this Earth have done and have left here and there their mark in history, and about which we do know when we study such indications and such, as Gurdjieff calls them, Messengers from Above, coming down to Earth with a very definite purpose, to tell and to elucidate and to help people, to introduce certain elements which had been forgotten, and to undo the consequences of the organ Kundabuffer, that that should become much more important for us, wanting to develop that. And of course our behavior should become more and more ethereal, and really much more understanding, much more, as it were, lifting itself up away from the ground a little bit and walking on air, walking on that, proud. It's a very interesting little bit of a reviewing stand, of all the people that come by, all of them have their 'I' there if they could know it. In any event, whatever you know about it, you can see yourself coming towards you, coming through you and leaving you again.

See it in that sense, because then you understand what is needed: non-identification even with the future of what might come with the anticipation, at the same time knowing that that what is future must come to the present. That means that whatever you change into will become a Moment of an existence for yourself and you will have to review that, observe it Impartially. And then you can, as it were, dismiss it, letting it go in the past because it has served its service for you to be present to you in the moment of your existence.

These are the things sometimes I think perhaps you're liable to forget. non-identification, Impartiality, even with future roles, you learn them and you hope that they then can stand the scrutiny of an 'I', when an 'I' says, after you have created that, looking at your creation, when it can say, yes it right; it is well done. That is the criterion of creation. When God created the world, His 'I' said that it was well done.

One more little thing. How do you know when something is Aware? An 'I', part of you, being aware about yourself. What is that what you receive as knowledge? Sometimes a recognition. But many times just the existence of what one is. What is then necessary? Try to understand that. The elimination of your feeling, and the elimination of your association. What we call that feeling, we say is not the property of myself that I wish to continue with, the way I am. I want a recognition of my feeling to become non-identifiable with me because the accent of myself is not on me any longer. It is on the spirituality of all Life existing, including God as Omnipresent. And when I talk about Simultaneity, when I talk about that what is then still I call it simply, those kind of impressions which become truthful. That we must not forget because that's the aim of us. Our aim is not a direct one: to become a good, well-meaning kind of a man and even clever. That's not our aim. We want to become real man, fully developed, not only in cleverness of the mind, in facility of course of the mind, in clarity of the mind, but a very definite development of an emotional part of oneself. And for the development of such emotions, that there has to be an understanding: What is keeping an emotion from developing into Kesdjanian bodies? We have to learn to understand that because about such things we have to talk. We don't have to talk too much about our physical behavior. We know that; we are familiar; we are not so stupid.

But you see, it is important you keep on having that in mind, and I say it in particular, because we now talk about changes. For years I have not wished to talk about it because when you talk about a change, you fall so easily in a change in an ordinary unconscious way, using your mind for telling you what is better, and that a great deal of that has a relationship with that what one is on your birth itself, as a person. The idea of Gurdjieff is to indicate what is right for a person to become, and the usage only for the body in that sense, that it becomes a conveyor of energy for the purposes of further growth. Not only the growth here on Earth; this will lead to an understanding on Earth, how to behave in relation to that what is of future possibility of development or an acquaintanceship, I sometimes say, with Heaven; or a relationship of a Soul character, and not just a little bit of nonsense we talk about Soul travel, or about astral bodies, or about EST. That is not our domain. We have something else to wish for which has to do with a

development of a man as he really ought to become. We say real man, yes, Conscious, Conscientious, a man with a Will, a man who knows what to do, where, how, in any condition of this life and hereafter, not having to face, having to think about it, not to be too hesitant, but to know for sure what is right; and also to know for sure, don't indulge in that what is wrong.

You see, the accent has to stay on that. And so, when we talk about changing, we change only for the purpose of being able to Work better, and the determination of that change has to be in line with a development which we express as vertical. And a realization that that what we then do, has to again be a change in which we are non-identified, in which Work has to continue, and where Work itself can be recognized as a resultant. Whenever one goes into a different kind of a change, whatever that change may be, that we become more and more free from ourselves. And that is the way you can recognize that you are still on the right road, when that what you change into is not going to be more identifiable with yourself. That's why I say it is so difficult to understand that because now talking about a little change, you think about what you ought to become. You still shouldn't. You try, but at the same time you try to be Awake. You can never forget this requirement of Awakening and keeping on being Awake, saying simply with a, in a simple way: an 'I' continuing to exist all throughout such changes, so that the changes then are determined by an 'I' as a guide, and also checked up, really that there is something that tells you at a certain time quite truthfully, that you're still identified, and that also should be dissolved. The whole purpose of Work is to understand what it is to become free, and to become free from your identification is of course one of the most important aspects.

Identification many times is like a partnership that you cannot dissolve. You keep on hanging onto something that belongs to you, and you want to keep. You're afraid of taking a step in the dark. And whenever you change, you think that that will do it. It won't do the trick. The change itself is not worth anything. It is only to give life, which is in every one of us, more of a chance to become more free, more and more preparation for, I call it, real death, dying to oneself, to give a chance that that Life what is Life that can be found, is only to be found when we lose that what is life at the present time which we are familiar with. Life will remain in existence, and of course we talk about our ordinary behavior, the way we are as a human being, and the way we continue as a human being, but making that what is the form much more, I say sometimes, austere, much more lucid, much more simple, much less binding. It's important you understand that.

And so, when you talk about a change you want to make, and you project that and you see that as a possibility in the future, there is always the present. Sometimes, you see, you must understand this quite well. Life is like a parade; it comes from the future to the past, to the present, into the past. And the parade is you, with all your different attributes coming, with behavior forms the way you think it will be, the way it actually is, and the way you remember it has been. You sit in the reviewing stand of such a parade and you come down Fifth Avenue and you walk. And there is the future of that what is coming. And the point when you see yourself is right at the reviewing stand, when you yourself pass by, and your 'I' sits there and looks at you. And then in the past, there you go; you cannot change it anymore, that's the way you were, and the consequences are all your own.

When you think of what is coming of that parade, of you, and you know that you will be reviewed, you will be scrutinized, you will be seen, the 'I' will observe you. There is a knowledge on the part of that 'I' of how you walk, what you really are, because an 'I' looks through you. It is not bound by the form you take, and that even if you want to salute, the 'I' sees why you wish to salute to your own 'I'. Maybe sometimes to be recognized, sometimes to create an impression that after all you're not a tail of a donkey, or you want to emphasize the fact that you have had a hell of a time and now you are there, and you have Worked and you are associated with any kind of a thought process, that this particular process of Awareness has not in it any reference to any association. Then you will understand that thinking and feeling have no place in Awareness; and as long as there is still a little bit of that, when it is only a flash and it goes over into continuation, you run the risk that your mind and your feeling will take over.

That is exactly the devil, taking on the form of your thought and feeling and parading as Awareness. You must be very careful about that, because you get fooled quite easily. The continuation of an 'I' is that you constantly wish this 'I' to be practical, to be in practice, to function, and that it constantly will be fighting against all in-roads as a result of your thoughts and your feeling, because that continues. Your body continues so you are all the time under the influence of these other factors of unconsciousness. And the difficulty is not to eliminate them, but not allow them to come in. You're busy with your spiritual life and your development. You're busy with the manufacture of your Kesdjan, with the manufacture of your Soul. You're busy with the creation of an 'I' which you need for your help, and that is your Work. And you don't allow, and you don't want to allow any kind of a thought or a feeling to enter, even if they come with the best of intentions, even if such thoughts and feelings will tell you that they can do it also and

maybe much better, and with much less trouble.

This is most of the time the difficulty, that you don't want to continue to Work and Work and Work. You would like to make a little Work and then feel that you're entitled to rest. No, I don't think you should rest. But you should find in Work the possibility of a balance within you, so that you won't get tired. That is really the aim, because you get tired because your feelings and your mind, in thinking, keeps on functioning and interfering. But the realization of that what is within , as, when it becomes an equilibrium, all it is, is an existence of movement which compensate each other, and therefore when they are in equilibrium, they will not affect you. They can continue in movements and produce definite results between them. I said many times between involution and evolution and man in-between. But when he wishes to go in the direction of evolution, he must turn involution to the same extent that he is busy himself, within the two influences, the same activity which keeps on taking place in his ordinary mechanicality is useful for the involution as well as the evolution. And he has to make sure that his thoughts and his feelings are directed towards the possibility of seeing God, and that his 'I' and the gradual change within himself gradually understands what it is to become God.

The development of a Kesdjan, development of a Soul body - those are the things that require our attention and constantly, and for a long time, constantly making the effort. There is a development in a spiritual sense, indicated also by the Law of Seven. Of course it exists because we're subject to it as long as we're on this Earth. And this Law of Creation for ourselves is also this Do Re Mi, the particular period of becoming acquainted with Work, applying it in the constancy of wanting Work to be there, the changing over from 'that I am' to 'what I am'. 'That I am' means I exist, 'that I am' means a description of what I am. When I say 'how I am', it means what I wish to become, because I understand that what I am now and how I function will have a possibility for further development. So you might say there are three little steps like that, but don't quibble about it. The fact is I want 'I' to be there, and whatever it is that this 'I' can become aware of, in that I am as Life, and what I am as I was in the past, and how I am, wishing to become in the future. I hope an 'I' can see, observe all that as actuality and as potentiality, and then give me the assurance that I'm on the right road.

These are the little things which you have to keep in mind, I feel, when you are discussing Work; don't quibble too much. Your experience has to tell that you really know, and then one or two words is necessary to indicate that you're not fighting each other, and you don't have to argue. There's only one

aim: to see that whoever is talking can be understood by you, that you make that attempt to wish to see what is ticking within such a person, and that then when you answer or when you want to add to it, you start again where the other person has left off. It is a solution to answering questions, of where are the questions coming from and then linking up with that state where it ended, where the questioner finished what he was saying, and then almost immediately you ought to take over and continue. Continue in the line of thought as produced by the questioner, and then bending the line of thought when the questioner already was unclear. But always establishing trust, indicating you understand him, but then simply saying, We don't talk about that now. Have the ability to say that, because you help a person when you tell him that he is not Working. In a very definite way, saying remember ABC, remember the presence of the Lord with you, remember the influence which is exerted on you when you put yourself in that kind of a state of wishing to become a man, and looking for that what is within yourself for a development, and to see how such a development can take place when you will allow that kind of influence to be absorbed by you, so that you then, as a result, will change.

And so let's talk now about that what really can happen and let's be done with all the different things that are contributory to it, but not wanting to continue to dwell on it. The next step is the continuation of the existence of an 'I'.

M2583 Tuesday June 10, 1975
'I'as a seed

Now about tonight. We want to talk about what I call the tools of Work. I hope you can agree with that kind of description. Tools are something you work with, and when it has to do with Work on yourself, you Work with your tools on yourself. It always brings up the question: Where does Work start? Well, for me, it already starts when you start to sharpen the tools. It starts when you happen to think about Work and you make some kind of preparation for it, even before an 'I' is in existence. An 'I' is the help which you get when you Work. But you prepare many times - in the beginning, definitely, you have to. So put yourself in a certain condition that you want to Work. And I've compared it, as you remember, with tilling the soil before you plant. An awful lot of tilling of soil - hoeing and cleaning it up, and making it porous, preparing, working in the vineyard of the Lord.

And then when that is over, then you plant seed. That is an 'I'. Then you start making an 'I'. Then you expect from that, some result. Then the seed starts to deteriorate and gives a new form of life. And it is the combination of the seed with the soil; with the conditions; with the water; moisture, with the sun - whatever it may be, whatever are the conditions in which that plant can grow up.

So you see, I call the seed an 'I'. At the same time, when the seed deteriorates, and then grows out into something else like a plant, or a flower, or afterwards maybe fruit, or a tree, it is the 'I' that constantly is there in its life-forming energy. And all throughout the growing of such a plant, an 'I' exists as life energy, changing in form. So an 'I' is also, in that sense, adaptable and starts to grow into a form, constantly the emphasis being on the aliveness as energy of an 'I', and a form which, you might say, belongs to it, but which doesn't hem it in. So that the 'I' still has a chance to function, correctly, Objectively. What is the final result, of course, that an 'I' becomes part within that plant which is being planted, in conditions which are more conducive for the development of such a plant or flower.

And this means that that what takes place within myself when an 'I' is planted, as it were, in me, that a great deal of that what I am in an unconscious state - and mostly the form which it has taken - deteriorates, disappears. It is used up. It is destroyed. And that what is a remnant is that what is aliveness in the seed itself, which is given in such a way that the Objectivity can be predominant; and using then that seed in the formation of a new something, which we would call then Objective, as Individuality. So you

cannot make sharp changes. One goes over into the other because it is a growing process.

Well, that is as far as the explanation of 'I' is concerned, and that is then, you might say, the most important tool. Because it belongs--it is annexed, since it is created by a personality it belongs to the personality and it becomes completely unique for such a person. You don't share an 'I'. It is your own, and it is coming by a prayer to your own God wishing life to be given to that what you try to create. I hope it is clear.

Now have you questions? Because you must now remember that this meeting is devoted to different definitions about Work - preparation for it; motivation; reliable conditions; and what are the attempts as one wants to describe them? Up to the point when you start making an attempt, that you keep in your mind, and tomorrow you start talking about what is the result of your attempts for Work.

M2586 Saturday June 21, 1975
Acceptance by 'I'

I quote sometimes from Goethe of the *Faust*. It's wonderful passage: having experienced everything - and it even says and unfortunately also theology. And here I am: "Ich arms Tor"- the fool I am regarding knowledge of the world of myself, still in that foolish state of not knowing, and an indication of a totality of a loss. When the Bible talks about losing oneself, one loses that, even the sense of one's own existence so that there is nothing; as it were, experiencing in ordinary life the status of nirvana. That would be at that time freedom. We say it differently. We say the acceptance by 'I' of that what I am, that is the state of nirvana. That is a state in which I'm free from this world because there's nothing more to be said or done or felt or thought. It just is - this me - as I sit now, and no further description. That is the statement of 'I' observing me. It says yes, I accept you as 'it'.

And then of course come all the questions, and you always will try to explain for yourself more and more. And then you have a feeling that unless it is explained and fully put into words, as we say then, that you think you cannot Work. And that is where every person - every person - makes a mistake. Because he's not, in his unconsciousness, able to say to himself: don't think, don't feel, just Work; that is, just do. It is a result of an unconscious state which prevents one from saying that. That's why it is important to see it, to see first that we are in that sense mechanical, that we don't know because there is no other force than just ordinary mechanical behavior. And one can say of course, I'm asleep, but I talk in my sleep because I see that. I see my inability, not capable even. I see my eyelids wanting to open and fall back. They are so heavy with sleep, and I prefer at times unconsciousness.

But when one actually could come, at a certain time, at a certain moment, to that kind of description of a condition which leaves nothing else to be said, that it is the absolute description which ends all descriptions, and then says to oneself, that is me - very simple, no arrière pensée, no further thought about it, no consideration, no quarrel, no thinking it ought to be a little different, no thought, no more feeling. Just that, as is, is. I say as is, is. I mean what was originally an imagination, and many things are based on imaginary forms first; we call that as is, and imagination we say as if. When one changes an 'as is' or an 'as if' into 'as is now', then you take away the imagination and you make reality. That is what has to be done. No further questions, no further wish for wanting to think, no further desire for

explaining for oneself. Just be. Sometimes one says ‘I’ and still one is a human being and you have to say ‘am’.

If you could say ‘I’ without ‘am’, you could understand what is meant by inhaling truth. And then, when that is, you might say, filled, that is, you are filled and you say ‘I’, I am filled with, you are ready to die. That is, you can forget about your body. But of course there is a momentum in life as we know it, and so each inhalation is followed by an exhalation. And that is fortunate because it establishes an equilibrium of life, and so there is another opportunity for inhaling and ending with ‘I’. But it is then quite certain that that ‘I’, there is no further question of wanting to describe, because that ‘I’, at the end of inhalation, is the contact, sometimes I say, with God, of that what is non-describable, that what is omnipresent, omnipotent, and of course omniscient.

If you want to think a little more about such concepts, try your particular consideration in thought; whenever you get together, try to contemplate. Try to introduce such concepts of Eternity, so that your head will swim, that you will come to the end of the thought process in your mind, and that you really become immersed in the possibility of non-existing. Then you will see what is meant by omni, the universal sound, all things existing everywhere, always in time - no time as it were, timelessness - and singing a sound of om, penetrating everywhere through everything, including all forms - forms with Life and forms without.

I think sometimes, when you can, and you inhale, try to hold that at the end of inhaling. Hold it. It is like I said many times, it’s like a threshold. You stand, as it were, before that threshold without entering into the ordinary world. You have gone up in inhaling, up to Heaven and there you are wishing to stay there. And you hold on to that what you are actually in that inhalation as represented by ‘I’ - ‘I’ existing, ‘I’ alive, ‘I’ being. And I don’t want to return to Earth as yet. I just - for one second maybe, maybe a moment you want to have a good look. In one flash of Infinity you see the whole universe and you are part at that moment, before you go across the threshold, coming down the mountain Nebo, and finding yourself on Earth with the Ten Commandments.

I think it’s useful to do that once in a while; sometimes I say, to come to yourself, to really become a being. To really know within your bones without the aid of any x-rays, knowing that the totality of oneself exists in this form. It doesn’t matter very much, because the form at that time, at that moment I should say, is eliminated and there is nothing else but being. It is

good to have such experience, because in the first place it won't last too long. One is not as yet used to live without breath. And so the necessity of protecting yourself will force you - you cannot hold your breath like that for any length of time. Still, it is useful to try it. You will save yourself in time, you won't die. But at the one moment it can be possible that there's a different kind of experience of freedom, and that you can see yourself at that moment, that what you actually are. That is the moment of an Acceptance of oneself without any further wish to describe, without any reason, or giving a reason for existing. Just to be as one is, is, and then be. And no further complications and no further questions asked.

At that time, exhale slowly. Come back to Earth as if you come back from the mountain. Your life is ahead of you and you have to live it. But with that experience you can live it differently. One moment of that kind of experience will make you a different kind of a person. You'll never be the same. One will always remember that, at such a time, this kind of experience in that moment is unforgettable. It will be used, if you want to, as a talisman. That's the kind of symbolism that can speak to you, because that is entirely your own. You have made it. It has been a result of your effort. You might say God has allowed you to experience it; at the same time it is so much your own, of course no one else could experience it like you, yourself. And also it's extremely difficult to describe it. You can indicate what might be. It is not the same for each person. It is different in accordance with your type, with your experience, with the total status in which you are, with all the different traits of your character and personality, with all your wishes in your feeling, and all the different little bits of thoughts you have in your mind. All of that will determine the kind, that is, the quality of that moment of an experience of an 'I'-ness existing and yielding to that. Sometimes I say, ready to die.

I think if you want to Work, you have to be at times quite serious about your life. You really have to be willing to look at it and experience it at that time as well as you can. And in the privacy of your own living to admit what is the truth for me, and not necessarily even saying it, because it is difficult to put it in words. I think it is necessary really to feel it within, and to become essential in that knowledge, so that you see the knowledge of saying that you know yourself, becomes an understanding of the totality of yourself as saying 'that I am' - meaning by that I, everything that I know about myself unconsciously existing is that what is now me as at that moment of realization. I have seen this because an 'I' existed in the presence of my 'it'. Perhaps it will help.

Perhaps it is good that you do such a thing when you wake up, you get out of bed. And you do that just for one inhalation and exhalation, on the edge of your bed. You exclude as much as you can everything. Don't think. Don't feel. Just be. Exist. Physically sit, no more. Relax. Close your eyes if you like. Drain if you want to, but just make a simple statement - 'I'. if you exhale you can say, 'am' as you go, although it is not that important. Mother Nature will make you exist again in your Amness. Don't worry about it. You make the attempt to become an 'I'-ness, a witness to that what is you being seen, perceived by your 'I', an unusual thing, extraordinary event of life early in the morning, to come to oneself, and to start the day with that. Very simple and no fuss, no description, no necessity to tell others. Just be, at that time, that what you are. You can say it if you want to, it's not necessary. It is based on a different language - it's not a language of words. It's the beginning of a language of your Being.

That language starts out with 'I', in the sense we mean 'I', in the sense that this language starts as God-given, belonging to a different level of life, not belonging to Earth. It is a realization for oneself of that 'I'-ness, being Above, away at least, free from that what is bondage. And to see that in that freedom from bondage, for a moment, it is possible to establish a realization of that 'I'-ness. And that oneself - one, oneself, is that 'I' at that moment, free from dimensions, free from thought, just being. It is good to realize that that is possible, and to experience it, because it will help you during the day. And when you are confronted with a variety of moments, times, conditions, periods which will make you unconscious and which will keep you asleep, that every once in a while there will be a chance that it comes unannounced. And when that is there, at such a time say, thank God, 'I' is alive.

During a day, when you live your day, during tomorrow when you can remember a little bit, when there is a little chance of that kind of Self-remembering, that you stop once in a while and you say, where is God? And maybe there is no answer and you have to settle for another question: where am I? After you've said, you might say, evoked the name of God, there will be an answer to the second question. Because when you ask that - where is I? - it will be immediately followed by - here I am. And then continue with what you were doing. Go and live in your unconscious state; don't worry. Just exist as you always exist, every once in a while remember, like the advice given to Hassein with the Sun rising and early morning, there will be also midday. If you can catch that moment when the Sun is the highest; in a year when the day is the longest, like today, in twilight, when the Sun, so-called, is dying.

And during the day every once in a while when it happens - because it will happen. God won't leave you that way. He will at times remind you, particularly when you are willing to be reminded. And much of that depends on your particular state, how you wish to be reminded in order to Remember Yourself. For that reason there will be a reminder. When you say: God be with me - and you say it with all your three centers, you can mean it. He will be, maybe for a moment, but He will be there. You must listen very well because the voice is still weak and it is camouflaged by unconsciousness. But one can learn and become more and more sensitive and in the presentation to oneself of that what one is, with the assurance that that I am, this 'I', has a certain place. And it will then tell me. And gradually there will be an increased sensitivity, not in my ears, but in something that starts to vibrate in my solar plexus. And that will start, you might say, like an alarm, reminding the cells of solar plexus - oh yes, my God, we should have left for his heart already long ago.

I think in that way your feeling will become Emotional. Your feeling can be trusted because part of it will rest, I say sometimes, in the lap of God Almighty, simply to use that symbol. It's necessary to be meek, small, little, no particular reasons even for wanting to live than only, to some extent, to be a channel through which Life could flow, and hoping that the channel, not being so pure as yet, that a little bit of such life can be left with you solely for the purpose of cleansing the channel. Nothing for oneself because that is oneself. In that process the little 's' changes and it takes on a different form; when I say I grow, it means the little 's' becomes a capital. I compared it sometimes, it becomes a capital invested which will then create two things: interest for my Life and interest within me to wish to continue with my Life. One becomes a different man at such a time. And that is enough at times, provided it does come back and you allow it, and it receives from you attention and a wish to clarify more because you want to continue to live with that. In time that what you now deposit within yourself, of such objective value, will function like Anulios. And it will not allow you to sleep where you should not sleep,

Will you talk to Gurdjieff in your sleep tonight?

M2600 Saturday August 2, 1975
Talking about 'I'

Don't talk too much about your 'I'. An 'I' is a very delicate something that you like to create. It happens in the total unconsciousness of your state. When one Works, one Works for the possibility of keeping an 'I' alive; that is, creating it and having such an 'I' continue to exist. And when you're honest, you know that it is a flash in the pan and it disappears. All throughout the five meetings that you have had this week, it was a question of really understanding what it is that we are, not what we like to be, not ascribing to an 'I' certain properties which it doesn't have at all, and not to insist that you know with your mind and with your feeling - even if it is a little deeper than usual - thinking that it is a Conscious state. You must understand that Working for an 'I' is a very long process, and that one has to be extremely patient, and that ultimately, maybe, you will reach something of that kind. But for the time being, and for a long time, sometimes many years, you will be engaged in trying to create an 'I', trying to live in accordance with the presence of that, and constantly fail. At the same time there is very much at stake because it's the only way by which you ultimately will become free. And even if you don't have an 'I', you should have within you a desire to make one, to see what you can create for the ability which then would become yours, as a result of the influence of this attempt that you make to create something Objective to your subjectivity.

There's too much discussion, still too much, about what you think is already a Conscious state. In practically no case is there any Consciousness than only for a very, very short time. And if you wish to maintain it and you're honest, you know you cannot do it because immediately you're partial. You cannot understand Impartiality for any length of time. You cannot understand acceptance totally, hundred percent. You must know that. Even if you touch certain things within yourself, how long can you manage to stay there when it is something that is real, like perhaps your Magnetic Center and you know it exists, and you know you are in the presence of it, and you know that it is there? Do you think that your 'I' can actually remain in existence during such processes, going from the periphery of your mind down to the essential values of your emotions, finally reaching that what is the essential essentiality of yourself, as an 'I', remaining awake?

And what is meant by an Objective faculty? It has not the qualities of anything that we think about and we feel about. That's why we say it is an entity which lives in accordance with a special kind of a law, a law of Awareness. And because of that, this 'I' can accept us the way we are. And it

doesn't matter at all if you have a smile on your face or not. An 'I' does not notice that, is not Aware of it. It is Aware of life in you taking on that form - for a long time, an 'I' stays on Mars and looks through a telescope, a telescope which has to be made in the sweat of the brow of Beelzebub. When he was making it, preparing to be able to Observe from that distance, because that would give him Objectivity, he didn't go immediately down to Earth on one of those descents. He stayed at Mars for quite some time until his Teskooano was perfected.

The method for wanting to Work. When someone says, I don't want to Work, use this method, I don't want to comply with it - it is all right, but don't come to Gurdjieff. If we talk about Work, we talk about Objectivity, how to reach it in the sense that Gurdjieff means it, and it is a logical way of reaching it. It is, if you know enough about Buddhism, the only way. I've made reference every once in a while to those statements in the little book: Some *Sayings of the Buddha*. And so we are not just alone. It belongs also to esoteric religions, esotericism as it is understood; it doesn't matter if you don't agree with it. It doesn't matter if you want to get your own little road to Gurdjieff. Go ahead and do it. It doesn't make any difference to me. But if you do come to these groups and you want to hear what is Work, then it is expected of you that you make attempts to Work, that you actually are going to put into practice what we talk about and to try to make it as clear as we can what is meant by Work itself.

It's wonderful, all throughout the five meetings, Work was mentioned, sometimes a little early, sometimes a little late, sometimes throughout the meeting. But you see, don't make an encounter group of it. Don't talk always about your own experiences in which Work did not exist at all. When you want to talk about your personality you can, in order to give certain substance to the reason why you wanted to Work. But Work must appear somewhere, an attempt in the creation of something Objective in the presence of that what you are experiencing in your ordinary life. And that kind of introduction may help you at a certain time, when it can exist and when it can constantly be made, and again and again be present to you, that then gradually you will see things; and you will see them in a certain way about yourself. You will find out what you are, under the influence of an Objective vision which this little 'I', growing up as you feed it, gradually will be able to tell you about. But it is a long way off yet to go to the associative values which exist when an 'I' starts to cooperate with you, when it is a matter of participating in your life.

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The value is for yourself, your own growth, your wish to Work. You wish to find out what is the possibility of a development of yourself regardless of how you find yourself. Because first you find yourself in what you are by having facts given to you through an 'I' Observing you, telling you: this is you as a personality. This is the way you behave. There is no further questioning about it. That is a fact and Accept it. And if you can continue to Accept such facts and string them out, you might say, as a line of existence; you then will see that what you are, as an unconscious human being, but, from the standpoint of 'I', Acceptable, wanting to Accept you as you are, mechanicality and all kind of automatism of yourself - whatever it may be, it does not matter. You are not responsible for that because you didn't know anything about how it happened to become.

You are responsible for your ordinary life on Earth. You are responsible for your development of a little bit of a morality or things that you have in your mind and things that you think about, that you perhaps you should not think about, and fight against conditions regarding your own feeling when they don't concern you primarily, and all the rest of talk, talk, talk. That is nonsense. You must fight against it. That's ordinary life. In fighting against it you will learn something. You will find out in the first place that that is actually what you are, and it does require some kind of a convincing of yourself that it is necessary to undo what is there, unconscious. But as you are Working, as you are trying to make these things, try to see if something else can be present to you. See this existence of an 'I' as something completely separate from your personality, even if it occupies you in a certain place in your brain, or maybe takes a certain, certain seat in your heart. It is still functioning completely independently of you, and it is not affected by any kind of a condition which you describe as a result of your thoughts and your feelings. Don't ascribe to an 'I' the same kind of properties. They are entirely different.

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When we say, I am Aware, I mean my 'I' is Aware. I do not mean my mind understands it, and my feeling doesn't understand it at all. It is something Objective that is then with me, at that time Observing me. Use the word Observation. Use the word 'I'. In one of the meetings it wasn't used, not often enough, only once, I think, in one of the meetings. It's wrong. We Work. We talk about 'I' as a help, as a concept, as something that perhaps you can understand which is not your own, which is not unconscious, which is made Conscious and Conscientious when it starts to grow up and can start to function. It took Jesus 30 years before he started to preach. It will take a little

‘I’ a terribly long time to really start to function because it constantly disappears, and it doesn’t want to stay there because we don’t feed it the right kind of things.

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Don’t worry too much if you are, for yourself, a little bit apprehensive. Don’t have any fear. Contribute what you can. This is particularly to the moderators: just be what you are. Talk about that what you know and what you have felt, what was an experience of you regarding Work itself. What was it that sometimes maybe Gurdjieff touched you, and he said something to you, and you tried to pursue it, and you didn’t find the road because he had already left? Is there something of that kind? At the same time, that kind of experience was quite real, and you can talk about it.

It is not to be convincing, and it’s not to be criticized afterwards. I said that the other day, leave it alone. Each person must say what they think they ought to say. That’s it and that’s the way they are. And if you have reactions to it, all right, that’s your reaction. That’s the way you are. It doesn’t make much difference provided there is honesty, there is a desire to be honest and sincere and simple, to bring it back to brass tacks, to actually hit the nail on the head, to see what is meant when you say, I created an ‘I’. No, maybe not, I tried it. This what I call my ‘I’, this little bit of a personality, concentrating in an effort to make one unit out of myself, I wished an ‘I’ to be present to me. And in that wish maybe this ‘I’ came and looked. And I asked it, please Observe me. Never mind what I’m doing, and never mind sometimes my shame that I don’t do what I should have done. I am that. I am the worst sinner. If that is what you want to have defined, I’ll tell you. There’s nothing new under the sun that you cannot tell me. I will agree with you that I’m completely unconscious, but there is in me a desire to want to Wake up because I have had a dream every once in a while about the possibility of being really Awake, and then seeing what I cannot see during the day. But at night when I did dream, there was something else and I remember that when I saw that. And I said, this is really to which I want to Wake up. And then I Woke up and I found myself asleep. And it was terrible. But don’t say that it is terrible unless you mean it. Don’t use words that you cannot defend. Don’t exaggerate. Don’t make things much worse in the sense of being so-called more objective than you are.

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When I say that I want to Wake up, what do I do when I have this 'I'? When I sit, I just sit. I recognize myself sitting. Now I don't want to recognize even myself. I want to admit that there is somebody, which I know by my name, sitting there. And I close my eyes and I turn within, and I make an attempt. What is this Awareness we talk about? It is not my thought process. It's not that I can describe myself. It has nothing to do with any liking. It has nothing to do with describing a smile on my face. I am what I am. That is my reality, and I try with closing my eyes to exclude all kind of other influences of an ordinary unconscious nature. And I simply say: how far can I make this 'I' go within myself, and remain quiet? And then I reach a certain state. Perhaps it is a quiet state. Perhaps it is something that I recognize, that has value, that is more essential, that is more free, also a little bit simpler. And I say to myself, hold onto that. Maybe it is not 'I' as yet, but it is something. It is on the road towards it. And I want this very, very much, because at that time there is a possibility - and I feel that - of really seeing that what is the truth.

Never mind how long it will take before the truth actually is experienced, but I start within the limits of myself; that's the only place I can start with. I can start with a little bit of an understanding of what is meant by Work. And I try to Work in a variety of conditions: early in the morning, during the day, whenever I'm not too much engaged in my ordinary affairs. Because you understand now, I have to keep really two things going parallel to each other. They don't meet as yet. They meet in me. But I am a human being and I have to attend to such things that belong to my ordinary life. Like it or not, I make myself sometimes do things, hoping then that an 'I' will see it. He won't. An 'I' will not recognize. He only will recognize my aliveness that is there with the wish to Wake up. That is what an 'I' recognizes: aliveness in a person with a wish to be Awake. Because when that is not there, when there is not a wish to be Awake, there is no 'I' in our sense of the word.

When you want to create an 'I', you must have a wish to be Awake, by means of using the 'I' in existence and Observing one, Accepting that what one is, registering it if you like, putting it in your memory, making it available as Objective facts of life of yourself, together with all the rigamarole that you acquire when you are unconscious. And at times you look at them, such facts, and you see yourself, and you say, what is more trustworthy: the subjective interpretation of what I have reached as so-called knowledge of myself, or that what has come to me as a result of really making an attempt to see myself for whatever I am? Sometimes leaning more and more to how I am, sometimes recognizing certain thoughts and feelings which are within my personality, but trying to be Impartial about all of that, not wishing to define

them, not wanting to like them, I see myself actively wishing to become Awake. That is the purpose of an 'I' reminding me, because only on that condition an 'I' will stay with me. If I don't make that effort an 'I' disappears. And when I'm honest, I look around and it's gone. And many times I will have to admit that. Many times in your life, in your attempts for Work, you will have to admit that you are so damned mechanical, automatic in your behavior, constantly thinking that you know, and you don't know a goddamned thing.

Let's say it that way, you don't know. All you know is that you wish to Work. That has to be sincere. But the actual knowledge of yourself that you could fight for, and say, this is the truth, try to establish such facts within yourself. What is it that is without any question the truth of yourself? I say many times, the fact that you were born, conceived, and the fact, which will be in the future, of dying, and the fact of existing now, there is no doubt about that either. And those are about the only truths we know. For the rest it is working hypotheses, good, useful, workable, and we can use them, and we will use them, because on that road there will be ultimately the possibility of changing into axiomatic truth that of course I need when I want to grow up as a man.

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But when I have a chance in ordinary life, and there are many simple moments, and when I get up and I go through the day, and I tend to my regular business - whatever it may be - and many times I do see myself and I have a picture of that. And perhaps it is a little bit more, let's say, normal. It is not associative, it is not interfered with with any feeling or, or a kind of a thought about it - just the way I am, the way I sit, the way I walk, the way I talk to people, the way I happen to think, the way I want to be simple in relationships with people, the way I am towards them, caring to some extent, and maybe sometimes I don't; sometimes a little mean, sometimes a little sharp because they step on my toes and I cannot stand it. And I don't want it that way, but I do it. And to admit that I am that kind of a person.

Out of all of that, gradually, with the insistence of an 'I', trying to create it to be Present to me, to see me, to Observe me, to give me such facts, to give me the truth. I beg for the truth about myself because that's the only way that I can continue with living. If I have to hide all the time it is not right, and I don't want to be hypocritical. Because there is something very definitely within each man that searches for that kind of honesty. And it is that kind of purity of thought, and purity of feeling that I wish, and I can reach it when I

try my best to continue the way I am, under the influence of this kind of Objective faculty as a guide, telling me at times: that was not the right word. Maybe you should have changed it. That what you did was not becoming to a Conscious man. And maybe my Conscience starts to take over and gradually start to understand a little bit more about what Work really is as an application in my daily life - not just theory, not just reading a book, not just listening to a couple of tapes.

The application in my life, as I start to live it in my semiconscious state, and from early morning to be reminded there is an opportunity, because the Sun is coming up, and Beelzebub says, why don't you look at it and see to what extent it can affect you? This is the Ship Occasion where you make your attempts. And that is the ship where you will reach of omnipresence in the end, when Karatas will give you the final crowning of being blessed in the presence of the Lord.

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What is the reality that people talk about? What is the reality of my life? Then only when I am. And what is it that I can say about myself? This is what I am. This 'I' - what is this 'I' when I say 'I am'? Or is it the same as when I say 'it' has a body? Or would I like an 'I' to say 'I have a body'? Would I like my 'I' to say 'I have you as a body'? - so that then my body, my personality, my way of living, my way of thinking, my way of feeling, becomes as it were the property of an 'I', that an 'I' then is willing to guide, and that all that I have to do is to make sure that I listen quite well, and that I fulfill the commandments of my 'I'. And that my 'I', I hope, will continue to exist.

Don't mix things up about a variety of little 'I's - that belongs to Ouspensky. Gurdjieff talks about one 'I' not in existence. For the rest, when I say 'I', you can say 'it', and it doesn't matter, those are different windows of your personality, have no further meaning. But when I say 'I', I mean spirituality par excellence, as a means of opening one window, that of heaven, and allowing me to climb up the ladder, or go up the steps, and hoping to be received by St. Peter, and wishing then that he, at that time, says, Oh, I think I know you. I've seen you many times striving. Thank God you're finished with your life on Earth. Maybe God will have a chance to talk to you.

Talk to Gurdjieff.

M2602 Saturday August 16, 1975
General discussion

So, we talk about last week, huh? The third week of the experiment. We have another one. I hope that the interest for the last week will equal the interest in the third week. After that, in September, we'll continue with the same principle, only three evenings a week: Monday, Wednesday, and Friday. That gives you a chance to cool off if you get a little bit hot under the collar.

Last week was good - overall - all meetings. One thing that gradually starts to penetrate is that Work is not just something that you study and read about, that you devote a little time to and then close the book and forget about it. Work means that you talk about it, that it is a topic of conversation every once in a while, that during the day when you see each other you might be reminded of the kind of questions that came up - you see yourself I think more and more, and that Work becomes alive. One fundamental thing that is happening is that there are gradually people for whom this Work has a very definite meaning. And where they know, because of their experience, that they dare to say: I know what I'm talking about when I say I have an 'I'. I experience it. It is there. I know it is there at times, and there is no further question about it.

This of course is good. It is as if the person says, I have a nose. There's no question about my nose. You can even touch it. And I dare to speak up for that, that this method has something very definite and it gives me something at certain times. I know it by experience. Therefore such people are worthwhile. There are going to be more and more of that type, because there is of course a large group, and sometimes a long period of being a little wishy-washy about it since you don't really know what is meant. But if you persist, you will find that there is a very definite reality in this kind of method, and that it actually can give you certain results which are desirable.

When I put up those three questions, I think it brought about what I wanted; talk about Work. Don't talk about a variety of other things, even if they are interesting, I say sometimes, environment, whatever you want to call it. Little bit of a group, talking about a little bit of certain things which have no particular value and remain in an unconscious state and on an unconscious level. We want to talk about the possibility of a level which is different, different from one's ordinary life, in which we can have belief and where there is a hope that it can actually continue to grow. We talk about evolution. We don't talk about running around on the same level all the time. That you do in encounter groups and you touch a little bit of some spiritual value every

once in a while, and many times you come across questions you cannot answer. Work will give you the answer to practically every question you have, if you persist. But of course it is a question of persisting. It's a question also of understanding what is meant by an 'I'. About that there should not be any further trouble.

It does not mean that I feel that each person should agree in the way we express it. Sometimes you may not like some of the words. But that doesn't matter at all, because if the concept is clear, you can formulate it the way you want. But don't forget one thing: it has to do with Objectivity. It has to do with a different level of Being. It has to do with the freedom of Magnetic Center. And unless you (don't - ed. correction) agree with that, you don't agree with Gurdjieff. You can make definite statements for yourself, whatever way you want to say that. But say it in the sense of the meaning of Gurdjieff. If you don't understand Gurdjieff yet, you must read, you must think, you must even ponder about it. You must have some kind of analytical ability for a judgment of certain experiences you have had, and then probably try to classify such experiences in a certain way so that you can learn to understand the source of such experiences. It's not necessary that you are able to define from beginning to end everything you experience.

But it is necessary to be clear about this question of an 'I' which means an Objective something - we call it faculty, existing and operating, functioning; that it is actually there. At times it can even be indicated where it is, in what particular place it operates. It also belongs to what we call emotional approaches. But you have to be extremely careful that you understand this emotional attitude. Because emotions to some extent belong to unconscious life, and unless you understand what is meant by the emotions as we talk about, and in the sense of Gurdjieff, you miss the boat. It is not a religious feeling. It is not only a deepening of one's feeling in a certain way. It is a very definite experience which one has in the presence of something that is of a higher quality, which affects you by the presence of that spiritual entity having a certain relation with you, so that you as a human being will take on an attitude corresponding to that kind of relationship. And that means that for yourself you have to become much more knowledgeable about what you are.

And you are going to be faced with exactly the same problem, that that what is so-called a little ABC which we describe, and for intellectual purposes perhaps can be understood a little easier, that there is the same principle involved. How am I in the presence of God? It is not just wishing, and sometimes sentimentally thinking and wishing to be in the neighborhood of the Lord. It is a requirement that when one is there, you're not an angel.

You wish to become an Conscious man. And particularly in the emotional direction, it has to do with your Conscience and a knowledge of how you are, and what you are in the presence of that higher quality; and what then perhaps is stimulated in you in wishing to become that. Again it has to do with evolving. It means a development of something that is in embryo, that is at the present time potential, and that must grow out. If it doesn't grow you are not Working. You must understand that.

The results of this kind of Work means that something starts to grow which in ordinary life does not grow, and you might almost say is not allowed to grow, which Mother Nature prevents from growing, which is saying the same thing, that as a result of the implanting of an organ Kundabuffer, that we see certain things upside-down, that although we are living now so-called under the results only, we are still too stupid and too sleepy to understand what actually is reality. And it is this fight for reality, to see that an elephant is not a fly, that we are interested in the possibility of that kind of development, emotionally as well as intellectually. And that the only way one can reach certain results about real self-knowledge is by Working for it.

That is why I'm happy when some people dare to say: this is Work for me. I know it by my experience. Never mind what you want to say, say it. But if it is not in line with Gurdjieff, I almost would say, shut up. I can expect these groups to talk about Gurdjieff, and Gurdjieff only, at such meetings, in connection with the possibility of a development which Gurdjieff talks about to reach harmonious development, to become a Conscious and Conscientious man, to have a Will, able to do; and the accent then is on that doing, behaving as a human being should behave when he is in balance within himself and when there is a chance of his Inner Life, his spiritual existence growing to become more knowledgeable about the reality of himself as he is unconscious. And to see his life within himself striving towards wishing to become free like it will be when we die, and to prepare for that eventuality or that, you might say, necessity because there's no further question about it.

So we are limited to that kind of field. Each person has a freedom to think whatever they wish to think, and it doesn't make any difference as far as I'm concerned. I hope that you get to Heaven in some way or other. But my particular attitude is: Gurdjieff has given indications of what is Work and a method, an understanding of life, an impartial criticism of the life of man on Earth, with enough examples in *All and Everything* augmented by examples of *Remarkable Men* and now added to that, some substance that you can derive from reading the *Third Series*, so-called. There is more than enough literature. There's more than enough explanation. Now it is a question of

Working and then talk about such experiences as Work for yourself in which there are three principles which always have to be mentioned, even if you don't know them exactly by experience and even if perhaps you cannot even explain them so well.

There is very definitely the creation of an 'I' as an Objective faculty having a function to fulfill, which function, when it starts fulfilling that, creates an 'I' which starts to grow because, you might say, you give it Work to do in the sense of asking this 'I' to Observe you. In a correct way, Gurdjieff says. Correct understanding of Self-Observation, Observation of oneself. That is Work; to find out what I, as an ordinary human being, am. That we really can say, I am that. That is what we are trying to bring back constantly in discussions. And discussions that have no further use than just a few words put together, not touching on the principles of Gurdjieff, are not worthwhile enough. I say many times you can give them as a little illustration of the conditions in which attempts, efforts for Work took place. That's quite right. But then listen to that what is being said by a few people who do know by experience what is meant by Work on oneself, and go by whatever they say even if you don't agree with it. You have a right not to agree but then don't argue, forget it.

Still a little bit too much reference to a little bit of philosophy. I warned about it last week. It is still here and there. Try to avoid it. Try to dot the I's in the real sense of the word. See what you can accomplish for yourself and bring to a meeting the level of your questions of a certain kind, and not allowing them to become degraded a little bit too much sometimes. I say try to prevent it. Moderators ought to be able to steer you straight. And they have to have the courage of telling you when they think perhaps that you are off. And again I say, don't argue. Make an attempt to see what ls actually there and be honest about that. But it's not only honesty that will carry you through, not only experiences you have had which for you become truthful. That's not the question. The question is for you to be able to produce such experiences by means of a method which you follow. It is necessary to know the prescription of Gurdjieff. And if you want to read *All and Everything* and actually dig into it, you will find at certain places what is meant by Work, if you know how to read it. We will help more and more by means of this quotation part that is going to be a section of Part Three of *Firefly*. But there is more than enough right now ready at hand for anyone who wants to study and then put to practice that what they understand.

When you make references to yourself, don't overload experiences which are just ordinary. Again the question of how to be towards a child. It's

correct that you have an experience of that kind and of course a child, particularly when it is young, can help you to see, to make you see, as it were, what you are, particularly because a child is not critical. It does not mean when the child isn't critical that you yourself should not be critical. Of course you become critical about yourself, because you have to realize that that what you have been doing was sleeping, and that there is something that is a responsibility now to Wake up. That is, if you agree with that. The whole point of Gurdjieff is to agree with his aim. His aim is to become a Conscious and Conscientious man. The emphasis is on man on Earth. The emphasis is not on becoming an archangel, or an angel or whatever. It's not even the emphasis on becoming a spiritual being.

The emphasis is on being a man who is spiritual, who can develop spirituality in essence even, who can become a real man in his thoughts by means of an Awareness process, which does take place in a man when he has a brain. An Awareness process is a mental function for which part of the brain is equipped, but not used. And it is exactly to set certain sections of the brain in motion so that they start to function in a certain mental way, not in the form of thinking. When we use the word Awareness it has a very special connotation - that is, to Observe, plainly receiving information as a result of the impression created by an object existing, recorded by that what we call an 'I' functioning, as I say again, mental machinery recording that what is given as an impression, and recording it in a truthful manner.

In that way Awareness is different from thought processes. It means it is recorded as such, exactly as is; no interpretation whatsoever; no interference with any feeling; no interference with any other thought form or process of thinking, or process of associative values which always come in, in so-called determining the value of an impression. The emphasis for Self-Observation correctly executed, it means that there is an 'I' which receives such facts about oneself. And for a long time you have to try to understand it, because you don't understand it so easily. It is not just something that comes overnight. It is something that requires, many, many times, constancy of effort and desire and endurance to wish to find out, and not to give up and not to think that you know it already when you don't. Of course it's quite right when you continue to Work, you will find out yourself why you are wrong. But it's far better every once in a while to listen to someone who knows a little bit more than you do, and then at the same time try to begin with a beginning where it is and start from there. That is the scratch, starting from scratch - Self-Observation process correctly executed.

When it is truthful, when it is actually pure, it means that two things have been fulfilled: no allowance of any form of feeling to enter into that process - we call that Impartiality; and no allowance of any associative forms of energy disturbing the purity of the Observation as a fact - we mean by that an understanding of Simultaneity, or the exactness of a moment, at which, such impression is recorded at the same time as when it happens. These concepts are not easily understood and you have to stick with them for some time; even if you don't want to intellectualize about it, you will have the same problem confronting you in the presence of God. As a matter of fact, an 'I' is representative of God, and even if we say emotionally I would like to become a real holy man, willing to submit to the laws of the universe and to understand the meaning of my life, I have the same problem of being in the presence of that what is of a higher value than I am, and I acknowledge that; that I become, with whatever I am, 'it', and that that what is the presence to me is my 'I', emotionally clothed this time.

The benevolence of the Lord wishing to acknowledge a child of God and the recognition by such a child that God is his father - all of that of course is metaphor. It is a spiritual symbolism, an interpretation of some kind of a thought and feeling that one has about different things existing as relationships. But the most important part is the relationship. The emphasis is not always on 'it' which is me, and the emphasis is not always on 'I' because I don't know enough about it. What I do know is an exchange, in the presence of an 'I', in the presence of the Lord, in the presence of anything that is higher than I am in quality of a spiritual value, there is a relationship that I have towards that, and I feel such presence. And in that presence I start to regard myself as being able to stand in the presence of that, or to see what I am in my own form of behavior and how delinquent I am in my attitude and the way I behave. The question is a very serious one when you want to become emotionally involved and, as it were, when I say many times, you walk on the street and the next block you turn to the left, and there is God in front of you and what will you be?

How will you actually be affected? When in prayer you ask God to come down and to forgive you and if then actually He did come down where would you be? Would you dare to look Him in the face in the presence of that light? Would you cover yourself? Would you kneel down? Would you bend down your head on the ground? Would you try to worship Him, kiss His feet? What is it at such a time that you consider yourself to be, because that is the problem. We consider ourselves to be much and much more than we actually are, that the life that we live and in this form of manifestation, this body which happened to be born on Earth, that we are really a little bit exceptional

because we're interested, maybe, in Gurdjieff. And that to come to the real value of oneself in the presence of the higher forms of life existing in the universe as a whole, and from a cosmological standpoint, even looking at it from heaven on Earth, considering these people, this mankind living here, what are we in relation to that what, we say Infinity, which word of course we don't understand either. Specks of dust, we say sometimes. And the consideration of that, when Gurdjieff talks about Mars - an Observation taking place from that planet, the necessity of building a Teskooano through which he observed this Earth and revived information about this Earth, and mankind and their behavior, and then gradually came to the conclusion that he, Beelzebub, had to do something about it if he actually were in earnest in wishing to help mankind. A reminder to come down as it were in that sense, as a Messenger from Above, telling people that he did understand the reasons why they behaved the way they did, but that was not necessary to continue with, when once and for all they could see the proper light of their relationship towards God as a whole.

And so you must look at these descents every once in a while from the standpoint: why did Beelzebub come from Mars? What is Mars? We talk about Planets. We talk about different properties of different Planets and we know they have the Planets as far as the Earth is concerned have a little different position - Mercury and Venus on one side, you might say, and then Mars and the rest on the other. And Jupiter and Saturn and Pluto and whatever other planets there are all have different qualities. You're interested sufficiently in your horoscope, you will know what is meant. Why Mars? It is, from the Earth, the direction to the Sun. It does not bother with Mercury and Venus. It is necessary to see that Mars means I have to acquire knowledge about myself so that I will know how I can handle myself. I will wish to be at a certain state comparable to Mars - we say sometimes ready to fight, ready to do almost anything, to be in balance, to be able to fight, not necessarily fighting. To be at the boiling point. The other night you said to be in a state of puff, and you didn't understand where it comes from. To be quite honest, it came of course from Orage. To be in the state of puff means I am, as it were, puffed up at the point where I almost would burst. When I'm ready that there is a life in me that could flow over, I am puffing. That means I am really out of breath, regularly wishing to do certain things because within me there is such a desire for wanting to Work. So it is a very simple expression.

What is it within us? Do you understand the relationships of macrocosmos, microcosmos? Do you understand the term - so above, so below? Do you see our solar system as a replica of oneself, seeing that as our own world? Can you understand going further down to the realm of atoms,

molecules, nuclei and all the different electrons? Can you see such systems existing within a molecule? Can you see yourself as having a world of your own? Can you compare it to the Earth and the Planets and the Sun? Can you understand what is there within a man which is, you might say, more or less complete as his body representing the Earth, of his own little Solar system? Can you see the Planets as levels of being representing feelings, different kind of feelings comparable to the condition as perhaps exist on Mars, Jupiter, Saturn and the others? Can you see that feelings belong to something that is not so superficial and goes down a little deeper within your own Solar system? Can you see your Solar system as being made up of the periphery, of essential values, and a central place which is the canter of your own world and which we call our Magnetic Center?

Can you understand, when gradually one is not satisfied anymore with living on the surface only and all the peripheral value that you can derive from it, that there is something already starting with your feeling, that you wish to go a little bit deeper to find out what are values of your Inner Life? Can you understand that there, in this essence-realm, there are certain places where there are your planets in operation, where there are feelings which are determined by the conditions that we think we know a little bit about what a Planet represents and what is meant by Mars; and that if, from the periphery, I go down and I find this state within myself to be compared with the Martian state, that it is my feeling, my particular wish to do something about my life which I find within my own little Solar system? Do you understand that that what is the Sun in my own world is represented by Magnetic Center? Can you see these relationships as actually the search for my Objectivity, and my Impartiality, and that what I believe as Instantaneous existing, when I believe in that.

And Consciousness and Conscience all have a certain place within myself - some actual, some of course still potential. And that this whole question when Gurdjieff talks about the Sun not shining, not giving light, not giving heat, what is he talking about? Your own Sun within yourself, which is your intellect, not being able to direct anything regarding your life itself, only a little adjustment to the existence on Earth. That is why sometimes an ‘I’ is born within that Consciousness as potential. That is why this ‘I’ has to travel through essence, knowing what is what, becoming acquainted with what one is as a human being, finally ending up with Magnetic Center to become, with Magnetic Center, the stimulus for both Conscience and Consciousness; then you might say returning to the place where Consciousness should be, which is your mind, and gradually affecting the mind in such a way that it can become

Conscious, as an element belonging then to the totality of a completed man, developed finally, into an Intellectual body which he calls his Soul.

Try to see what is meant when you go from the periphery within. You are away from the surface and, now looking at the surface, you look at it differently. You look from inside out. It's quite diametrically opposite to the way you have looked at the world when you were on the surface. On the surface you don't see it straight. You are asleep. When you walk inside and penetrate within, you begin to look at the periphery as if you are beginning to wake up to the reality of that what actually exists. That's a very interesting way of looking at the world of your own. Some years ago I talked about a room which was a chart room in which people sat inside and looked at the sides of the room - it was in the form of a sphere, which was the Earth globe where the mountains and the rivers and so forth were on the periphery; and where the attitude was from inside looking out completely different from what they would have when they approached it from the outside going in. One can pursue that if you like, philosophically.

It's very interesting to think about how then truth becomes more and more known the further I go within myself, and finally I would reach it at the point of no further return. What do I mean when I say Magnetic Center as a Center? I cannot go further, because if I go further I return. And it doesn't matter anymore in which direction I go because any direction is the same. This is the principle of Infinity. And it's the principle of omnipresence, because then there is no choice anymore between one direction or another. When I am once at Magnetic Center, I've solved that problem. That is why I say it doesn't matter in which direction I go, I am free wherever I go.

Try to meditate about that a little bit, but don't talk too much about your Magnetic Center. You don't touch it. Don't think that it's so easy to reach. Sometimes being touched it can be, in ordinary life it can happen accidentally. Very great chance that you will miss it. When it does happen there is something that takes place and that what takes place is terrible, because at that point you become omniscient about yourself, and then you see what you are. It is really at that particular place where the presence of God becomes known. That's why we say it is bound in prison so that we don't really - can meet it so easily. It is not around, you have to go to it. And an 'I', as such, fully developed, will go to that in order to set it free, but don't think that you can do it. Your 'I' can only, is the only recognizable force which even will be allowed in the presence of a Magnetic Center, allowed even to make a key for the lock of the prison door, allowed even to open the door and then set, I've called it many times, the Sleeping Beauty free, ready then to

start to operate on their return through essence back again to the periphery of life.

You talk sometimes a little bit about Magnetic Center. Don't. Think about it in the privacy of your own thought. See what is meant and if it is private enough, keep that what you have experienced as something that you never will forget or where sometimes you were in the presence of the Lord or sometimes where you were really touched within the deeper depths of yourself. Don't talk too much about it because it is private knowledge. Each person can have it; the probability exists for each person. The actuality most likely doesn't exist than only for a few, and maybe it isn't necessary. Eighty percent of the people on Earth are not really able, capable or wanting to become Conscious and Conscientious. They are still supporting cells, very much like all the cells of the body of an ordinary human body. Only about twenty percent have a very special function in the form of organs. All the other - I call it roughage - it is necessary for the maintenance of a body, but they are supporting cells only. There is transmigration. There is a desire to grow. There is a desire to wish to become different - all of that takes place. But many times the conditions are not conducive enough and not favorable, and many of us, even if we have the best of intentions, get stuck at a certain place because we don't want to pay, or we are not willing to give up in some form or other, or we run out of strength, and our interest disappears if you are not careful with the time you grow so-called older in this life.

If you can remain alive within and always see how necessary it is to create new life in the form of an 'I', then, because of the presence of that 'I', you again become spirited and are reminded of your own life, and to see that life in bondage, and to see that what is the essential essence of yourself even is bound, although there the language which is universal can be spoken. That is where really the spiritual Esperanto exists without the use of any words, the question of concepts existing and being understood by emotions, by emotional life and understood by Awareness. We don't use there the language of words which we use on the periphery. That's why I say don't talk about it. You feel about it within yourself, particularly when you enter into the inner inner chamber of yourself where you are by yourself, and you can receive this information from God, and by God giving it to you if you sincerely and honesty wish to receive it.

Don't become prejudiced too soon, I've said. Don't remain crystallized too long. We are crystallized, you must realize that. When you talk about Work and you know how difficult it is, how difficult even to reach an understanding, how difficult it is sometimes to formulate and find the proper

words, how difficult it is to have an understanding with other people, how difficult it is for each person to be able to understand the relationship between him and others and reversely, the relationship between him and that what is higher, the relation between himself and that what is lower, that he can find his proper place in relation to all things existing. That is this omnipresence which is then realized at the time when there is no chance anymore to make a further mistake. I've made all of them and, reaching the center of my own little universe, I've done my task. I've fulfilled the requirements for my wisdom. I've accumulated all data about myself. There is nothing new under the Sun anymore. There is that what is and that is the truth. And the truth will set Magnetic Center free. The truth is the password, which is, by the Charming Prince as 'I' coming in search of reality, finally discovers that where this Sleeping Beauty is, the truth unlocks the door. And with honesty they proceed towards simplicity.

But maybe there were certain questions left over that you might like to mention a few of them. We can spend part of this side of the cassette for that purpose if you like. It will be different in September because then there is a chance that every once in a while I can have a meeting in between some of yours. Many times I'm so tempted to listen in to you when you talk. Even that I wanted to make a deal with Bob that he puts up a hidden microphone, but of course he won't be bought, so I don't dare to put him to that kind of temptation. But I have to admit that I, very much, at certain times when you really reach something and then I see you veer off, and I see you get lost in too much verbiage, that I would like to say don't do that now, leave it to someone else. You reach something that is of essential value. Hold onto it. Don't talk more about it, or whatever you say can be like a sigh wishing to want to maintain it because by talking about it a little bit too much, you lose it.

Whenever you want to explain too many things about your own experience and you start to intellectualize about it, you're not Working at all. You only have a little memory that stimulated something that became a little reality for you at a certain moment, and then you should stop at that and don't try to explain it. It is quite right that you want to make a statement and you say; that is it for me. Don't argue about it. Don't ask me questions. I don't want to talk about it because that is for me the truth. And you're quite right when you want to say it that way. I only hope it is really the truth that sticks, that remains the truth for you. Because there are many times that you say, yes that is honest and it is not exactly honest as yet. And that you make a statement about yourself and you say this is all I know, it means that tomorrow you might know a little more. And so many of these things do

change and particularly when one Works, because you are Working in a foreign country, unknown territory and you discover constantly different things about yourself so that you, if you would write an autobiography, when you start it would be a very incomplete one.

And at what particular point you could say I know all and everything about myself? I said a little while ago it is probably at the time that your 'I' has reached your own Magnetic Center in the center of your own little universe. Then there is a long time, and a long time is necessary for that realization, because the crystallization process which is within and also is within your essential world is very difficult to dissolve the further you go down to the center of all things. That is why time is necessary, patience of course, constancy of attention, wish as much as you can in endurance, wish as much as you can in depth and intensity. All of that belongs to the search of a person when he wants to discover the truth for him is truth; like he discovers for himself his God, after some time changing it and adding more attributes and leaving others off, as it were purifying the symbolism as expressed by the word God for him. The same thing happens to truth. We don't see truth as yet. We cannot. It is still covered with a veil. And to lift up the veil may cost us our life.

See these kind of things as that what you must believe in. Believe in the possibility of the impossible. Believe in the truth totally, even if you live in lying, in non-truth. Believe in that what actually could become a miracle for you as experience. Believe in the possibility of it, even if daily life indicates that there is no chance for any miracle at the present time, and it is useless to think about it. No, keep on thinking about that, believing in that, hoping for that, never giving up. It doesn't matter if it doesn't come in this life; it will help you wherever you go in the future because you will be able to understand a little bit more about yourself, and with that you will have more knowledge which will allow you to go to a step higher and another step, gradually understanding what is in the way and gradually dissolving the different bondages which now tie a person down because of his unconscious state on Earth.

I say the process of decrystalizing will take time and there is a search for the right kind of a solvent and the conditions in which such a process has to take place, sometimes the necessity of creating certain conditions quite unusual to yourself in order to expose yourself to such influences then which will function in opening up that what actually is you also, but which is in the dark, and throwing light on that kind of an oath to find out what is this unexplored territory that you are interested in which will open up, provided

you keep on exploring and don't give up, and as I say believe in the possibility of God existing and the Sun ultimately becoming your Consciousness.

If you understand these things once in a while, if you can come to a meeting and you remember them, if you can see other people and make allowances for them, if you can see that you are not entitled to criticize unless you really would know completely what the whole story is. But how would you know? It is already difficult enough to find out about your own world and only when you know all the things about yourself then you're ready to criticize, because when you do know them in the sense that you have accepted the totality of them, I would almost say there is nothing to criticize anymore because your freedom is then in your mind and in your heart, and all you have to do is to act in accordance with it, to put to practice then that what is this universal knowledge, your own wisdom of your own world, and the application of all the principles discovered in light and darkness about the behavior of yourself as a personality.

So maybe you Work like that. Maybe you pray like that some time. Maybe before you come to the meeting you sit quiet and you make a contact with that what is more holy within. Don't call it Magnetic Center, again and again I say that. Don't use that name in vain. But it is possible, of course, to go within and deepen that as much as you can in that kind of silence, I've said before, because there is no talk-talk there. You are within your own world and only with yourself. If you do reach the Essential Essence of yourself, the inner inner life, that is your abode for a little while, it is not Magnetic Center. You won't find it there. But you will find truth about yourself. And maybe then, if you enter that in the presence of the others waiting also for the group to start, you develop within yourself a very definite desire, maybe ending in a little prayer - God help me to be honest when I speak.

That you see yourself more of that kind of a person you wish to become, more than what you know you are. But accepting of course that what you are, accepting that is what I have to Work with. There is no other way out, even if it is difficult, even when you are already critical about yourself, and you feel you ought to be different. From the standpoint of eternitatus - eternity - it does not matter what you are at any one moment when you are Awake. Your form of behavior corresponds at that time to your Awakened state because, in order to reach the state of Awakening, that what was form became transparent and has no further value. The acceptance means that you have entered into the reality of that what is you, and then you can turn around and say; this time I will try to see how I now can make that what is this form

by which I use my life, to be expressed in such a way that it is more, sometimes I say, Godlike, of that what is more in conformity to a higher form of life of which I only have a little inkling, but for which I pray to remain in contact with that every once in a while to be reminded and to ask: let some of that light that is above us, let it come down and help me. And I will receive it by means of my 'I', because that is the correspondence. The 'I' receives, as a seeing organ, that what comes from Above, and then digests it within in the form of impressions, and make this 'I' then grow; the sustenance of that 'I' is because of the love of God wishing this 'I' to continue to exist, to serve one for the benefit of each person who wishes to become free.

Whatever you now mean by different concepts and a little philosophy that comes up every once in a while, it doesn't matter so much, provided you keep on holding on to the one thing: what is it that you are? What is it that you expect an 'I' to do for you? What is it that you feel are properties of this 'I' that you even could describe, and you endow this 'I' with such properties for your benefit so that when it starts to function it will give you that kind of information? And the answer to the third question: how do I know? By that what I know about myself, I will know 'I'. By the fruits of myself I will know that what is the truth about myself, that is where I say, 'I' is living. 'I' for me becomes the trunk in the relationship between that what are my roots, coming from nowhere that I know about, I say sometimes from the rest of the universe, somehow or other being born within this body. And going through the trunk I meet this 'I', and with this 'I', I go to each branch and I make a fruit, or at first the flower, and the fragrance of my life perhaps can help me to become a real, a seed for the future, again and again to be sown wherever it is necessary, wherever it happens to meet fertile soil, wherever it is the requirement for my Karma to live its own life and to finish it in an understanding of the obstacles which constantly will be in the way until a perfect state of that what is truth, that what is Conscious and Conscientious has been reached.

Maybe we talk sometimes about such things. I say also perspective to give you insight into the depths of your life and the belief in your own world, and the necessity of seeing that for your own world you have that responsibility. If you don't feel that enough, I think it is right that you pray for it: make me responsible for my life. Make me see why I am here. Make me feel within the depths of my own being that what becomes for me the responsibility for the rest of my life from now on. I pray to God, tell me now so that I will know for the future. Never mind what I didn't know and where I'm not responsible altogether, although I may have tried for many years to become a little bit more, let's call it, perfect, a little more of understanding, a

little more kind and lovable, but mostly a little bit more of a man actually becoming a man as he should be - three developed bodies wishing in that sense to put an end to the Law of Three and becoming one.

I hope we have more time. At times sometimes I feel time is very short. Sometimes I beg you to hurry, to see that you settle all the different questions which you ought to settle; I ask you to attend to some of those meetings - when there are three it is a little easier. But you must understand that it is necessary to become serious about your spiritual existence and not constantly be taken up by your ordinary life. That will go - ca va. It doesn't matter that much. It will end, but what you build will not end, if you want to build it in the right way. Take your time off. Make yourself take that time off. To really be for a little while, five, ten minutes during a day at certain times maybe. You waste an awful lot of time anyhow. Anyone who knows a little bit about themselves knows that well enough.

And then become a man and see what it is as a picture that you see as an ideal. How will you reach it? By means of Work. By means of Work. And again and again I say, by means of Work. Not by talk, not by reading, not by philosophizing, not by scientific developments, not even by art. You will become a man by application of that what is your Conscience, what is your religion, what is your conduct of your life, by the understanding of the place of God within you, by the seeing to it that that what is Above will be within, coming down to Earth as if Heaven is visiting you and you open the door of your own world to let Heaven in. Heaven is the relationship between 'I' and Magnetic Center. When an 'I' is in search of that what is holy, he creates for himself - it is wonderful, it is like Parzival - to find out exactly that what is nonsense for everybody, like foolishness becomes the wisdom of an 'I' because he looks at it from the right side, from inside out.

And therefore do what you can do. Devote yourself at times when you can. Above all, be honest and try to remain simple, honest in your words, in your promises, honest what you want to become and say it, not overdoing it, underdoing it, just the right kind of combination. You have to find out. It takes time to tune an engine, and even after it is tuned it goes out of joint again because the timing gear doesn't run, or is inadequate, or your concept of time is not sufficiently developed to make it timeless. Whichever way that is and whichever one wants to admit the shortcomings of oneself, be young in that what you wish to become as an old person, in knowledge and in wisdom, in application and in understanding those with whom you Work.

You must make friends regarding Work. You must, in this little group, work together, not only in activities. You must introduce more and more in such relationships the concepts of Work itself. Every once in a while you must ask Gurdjieff: is this to your liking the way I'm doing this now, working with others? Can I trust them? Do I behave so that they can trust me? Am I the right person for them? Is it really that what is this activity which is required by me and for which I'm responsible that I fulfill it in the right way? Mr. Gurdjieff please tell me because, if you do believe in him, you can ask him for that kind of advice. I think he will simply say, you're all right. Remain simple, honest and serious. Work whenever you can, whenever there is a possibility, don't avoid it. Utilize your time, your energy. Don't spend it on foolish things where you know there is no return. Do it for the sake of accomplishing that what is within your ability, and use your capacity to the extent that you are allowed to use it, and be simple about all of that what you are doing, saying, thinking, feeling with others. Above all, trust them who will trust you. But first trust yourself to be able to trust someone else.

No questions. You ask them next week. You have five opportunities. Next week, Saturday, we can talk about it again in preparation for the month of September. I ask you, concentrate on these attempts. They are very necessary. You must understand that it is the life of the group or the dying of it.

To Gurdjieff.

M2603 Saturday August 23, 1975
'I' in talking to moderators

When we talk about these things one has to be very honest because what is the ulterior motive of wanting to ask, what is Work and how can I Work? That even if you do know it, will you adhere to the rules, which are very simple and have been prescribed? Will you avoid philosophizing about it, but will you just Work and see what happens, without knowing actually what kind of results you can expect? Are you willing to spend some time in wanting to apply what we talk about when we say creation of an 'I' simply for the reason that there is nothing in anyone's subjectivity that can function in a way of freedom. Because you see that what is most Objective within a person is a Magnetic Center as the center of one's life, and that I cannot use because it is in prison; now maybe one does not understand what is meant by that, and even if I meditate about my Magnetic Center, how can I reach it.

I sit, I see the superficiality of the ordinary periphery of my living and I say my thoughts are a little bit thin; I want them to become a little bit more pronounced, more useful, more becoming to me. I want to put my thoughts further within that what I think is more essential as myself. I want to keep on thinking in that way if I can, reaching essential qualities. How far do I get? We talk many times of going within, of listening to that what is within a person in his inner life. How do I have ears to listen to it? What kind of language is being spoken? Am I in a state of receptivity? I say again, how many thoughts are there in your mind which start to interfere because they are active? At the time you are meditating your blood is still circulating though your brain and activating a variety of little departments of the brain itself. And maybe a little bit of a thought happens to come in, not necessarily connected with your body, but connected with something that was a thought which happens to come for some reason or other and you cannot control it, come back to your memory, and you give it attention; and you are disturbed; and where is your meditation? You try, you will find out.

We give a very simple rule: create an 'I' and let an 'I' observe you. This process of self-observation, even assuming that there is enough wish to create an 'I' actually that an 'I' exists, then asking this 'I' to Work for me and then observing me. So I have a full intention in any way I am that I wish this 'I' to continue to exist, serving me, functioning in an Objective manner, getting information about me which I want, and definitely want because I have a sincere wish for wanting to Work. And I try.

How long can this 'I' be there? How long is my wish there? How soon am I diverted by the rest of my feeling or by another thought, which happens to come in? I'm not talking about outside conditions, which might disturb you like a telephone or some talk of someone else. I'm talking about myself when I sit quietly in my own holy of the holiest, wanting to talk, contact, make contact with a higher level of being, not necessarily even calling it God, and I have to Work with my instrument: this body, with feeling and mind is in a certain condition. I said a little while ago, it is crystallized out. It already has habits. It already thinks in clichés. It already, when it is poked in the brain starts to associate with that poking so that one thought is connected with another. It starts to affect my feeling when the thought concerns me and when that what I am is interested in what I'm thinking about to some extent, possessiveness, to some extent selfishness, to some extent connected with what I but like, what I would like someone else to tell me, to flatter me, to what extent I am vain, to what extent I love myself, to what extent do I want to do something for someone, quite purely as a thought, and then mixing it up with something so that I can profit also a little bit.

I'm talking about an ordinary human being. I'm not talking about exceptional people. I'm not talking about people who understand already the reason for the cosmos existing or even if their mind can allow the existence of a higher form of being, which is using us for a very definite purpose. You remember mutton and wool, when Gurdjieff talks about that, you remember that he means it, and that may be Gurdjieff's viewpoint and it may be a solution to the reason of existence of the universe as a whole and mankind as a little part of it. I really am not interested so much in that, if you want to believe in it or not.

The question for me is always: is it possible for me with that what I am now, unconscious as I am, willing to admit it and saying it, and the fact of saying it may be an indication of a little bit of Conscience or perhaps a little bit of Consciousness, because I start to think about the possibility of maybe extricating myself from this bondage. And therefore I say is it enough for me to have such a thought and then to act in accordance with that new thought? I want to be kind to someone, I conclude, so and so and this and that, and I see him. All the old associations well up in me, and as soon as I hear his voice I say, Yeah, it's still the same. I really don't like that man, but I promised myself to be kind, so I shake hands and I am kind. I say good morning and I don't know what he is saying. In the meantime I'm looking at him and every association comes back to my mind; and even if he is a stranger, the associations come back just the same, because he looks like someone, or that what he is wearing as a tie is too loud for me, or whatever the voice is a little

bit too rasping and I have a delicate ear and whatever else there is that I can call mechanical form of behavior of myself.

You see Work requires self-study: to know what you are and not to fool yourself. The reason why we talk about it, why we have meetings is to come to the conclusion of honesty about oneself so that there is no further reason to think or to feel differently; that we in reality see that what is real in the am-ness of myself. For that reason we talk and exchange ideas, exchange ways of Working, exchange different kinds of results, trying to formulate them in certain ways so that the other can understand me and I understand the other, so that I become a little bit looser from myself, having to admit there maybe different ways of interpretation can still be useful to me, although they are not Objectively expressed. But aside from that, the quintessence of all this, in meeting, is to receive knowledge about myself that what I actually am, sometimes perhaps even expressed by someone else talking about me, and maybe I cannot always stand it, perhaps he's right but it's a little bit too difficult to take and I get hurt.

Can I be free from such things that, regardless of what is being said in a group, I have my own interpretation based on my own experience. This you have to learn because that is a step further than just having a little thought about Work. We can assume now that all those who don't have the wish to Work, that they don't Work; and the answer is don't. Don't force yourself, don't think that you ought to. You just make a statement to yourself that you cannot Work. OK, you find out why, if you want to continue and sit in a group and listen to other people who apparently have solved a little bit of that problem and can talk about the application of Work in certain conditions which were, let's say, good for them, conducive, things that they have experienced. It may be useful to listen to it until you find within yourself a wish to Work yourself.

But don't keep on saying: Who can help me? No one. A person can create conditions; you have to answer to them. Your reaction determines what you are. I don't learn by just saying nature is beautiful when I'm not sensitive to it: it's like talking about tone-deaf people; it's like talking about color-blindness. When I talk about colors, who can see it? When we talk about Work, there has to be something in you that you know already what is meant more or less, so that then for yourself you can create a condition in which that what you wish to do, if you want to Work can actually be performed. So don't ask foolish questions. You solve the problem first, and then the meeting can have some kind of a value, because then maybe you have Worked and made an attempt and you have gotten something from it. Now you want to verify if

that checks with someone else who may have had a similar experience. In that way you talk about Work, you start to define what you mean by Work exactly what you mean, not sloughing over it, not just assuming that you know, quite definitely knowing: is there an 'I' for me; aside from the fact that if it is there, is it functioning and how do I know it.

Not necessary to describe an 'I' that belongs to heaven and it has come down in some kind of a form. This 'I' is a representation of that what is a higher nature for which I've asked. I even have prayed to God to help me to create an 'I'. I've talked many times that you must not misuse the word 'I' unless you really know what you mean. Not by description, I would say in the beginning, by feeling; sometimes I've said taste; sometimes there is something within one you cannot define, but it is different from usual. It is not as mechanical, it has the semblance of a little bit more permanency. There is a certain coloration that belongs to it. There's a very definite something that gives you a taste, sometimes even within your mouth that you know, sometimes a sensation in yourself of being lifted up as if you're walking on something, not just this Earth, a little bit of air, springy step when you have Worked in that sense and there has been an experience of something you call an 'I' existing. You are changed. That's quite fundamental. You are different from your ordinary natural unconscious state.

I say it is fundamental because it comes down to the question of Self-knowledge, of what you actually are in that kind of reality. Whenever you spend too much time in trying to describe either an 'I', what it looks like, what it is doing to you, how the conditions were when you were trying to Work and you couldn't Work, what other different influences are there philosophically expressed in you, cut it short. It is not really necessary to discuss too much. All you have to do is to tell people, I made an attempt to Work. I was in a certain place and I Worked; that is there was something Awake in me and it gave me an experience which was different from being asleep.

Sometimes I don't know how it came. I did start with an idea that there ought to be an 'I'; there was a wish and the wish was translated into the existence of an 'I because I do know that it was as if perhaps a separation as if that what is me was being seen and recognized, or at least noticed. And then the Awareness that was there started to influence me, being under the influence of an Awareness which was registering in that what I call an Objective faculty and registering, giving to me as a fact which then was in my memory. And I compare that fact in my memory as to the different sources where they came from, and I see when I keep on contemplating that that fact

was registered when there was an 'I' and I hope it was different, because that fact gave me, besides an ordinary fact of existing an insight in me. Try to understand what an 'I' does. When it Observes you it sees through you. The form becomes transparent. It recognizes your life. That is the insight, which is given to you in the form of a fact.

Now you have difficulties in defining the Acceptance. It is so simple. I am what I am. That I accept. It means I do not question my amness. I do not question what I even think or feel or know of myself. That what I have come to the conclusion about, regarding my life, is that I am in this body, and this body at any one time of Observation by 'I' is in a certain condition. And the realization of that what I am, Life and behavior, expression in a form belongs to me as my I amness, in which my 'I', as I then say, is my life, and my amness is my behavior: the expression of my Life on this Earth. And I accept that. I don't quibble. I just say: that is it. What does it require? No feeling, no thought, that's all; absolutely no interference with that result of Observation. I am what I am. That's it. No more description, no more defining it, no more talk-talk about it. I am, I can say sometimes, alive.

This body is living. Sometimes we say, I have a body, and the total acceptance is there is no further questions to be asked, there's no further thought about it, no further association. I'm completely free in the purity of that statement and I call that my 'I' is Aware of me. And as soon as there is no further desire to define it, as soon as I'm perfectly willing to let that stand for whatever it is, as soon as I'm not even interested in wanting to describe it or define it, even as an attempt for Work, as soon as I'm free from all that kind of thought and feeling, there is something in me that accepts my condition. What is the acceptance? 'I' accept me. It does not describe it; this what I am is Life in a hunk, a form and no more. And so there should not be any difficulty about that kind of definition of Acceptance.

If you want to describe it a little bit, you say: Yes, there is no partiality. You will also say it is Instantaneous because when in this Instantaneous there is no chance for any thought to get in between. When there is a difference between something existing at a certain time and just a little later it being recorded, during that time my thought process has a chance already to define it, to associate with it, to recognize it and to put it in a pigeonhole. That is why we talk about Instantaneity: at the moment a difficult concept, because our total subjectivity will not allow the concept of the present, because we keep on thinking and we keep on feeling as long as we are living on this Earth; and the particular state of presence means no thought, no feeling. It's

obvious. I've said it looking into the future and that coming towards you and then goes through you, then it becomes the past. It goes away from you.

That what is this process changes direction, and at that moment of changing direction it is present to me. Try to see that when you inhale and exhale, there is a moment in which you change into exhalation; the direction is different, going within, the threshold, you have reached it, the air goes out. The same symbolism: an 'I' wishes to go within me, essentially trying to discover what I am, what my world is like, wishing to reach ultimately this Magnetic Center. That's the first aim of an 'I' in which this 'I' is functioning in an exact Observation process, which I know about because I keep on feeding it exactly that what is needed, what I think is needed for the maintenance of an 'I', that is a wish without partiality, without thought processes or association, with Simultaneity. All of that I'm feeding to this 'I' because that's the food on which this 'I' will start to grow up, and when it finally has reached the inner, inner of my life, where I say my Magnetic Center happens to be residing, part of it's Work is finished and the other part which is necessary to manifest in this world is just beginning.

When I say self Observation must be followed by Participation, under the conditions of Participation in which Self Observation continues to exist as an Objective value and not wanting to talk as yet about the Experimental period, all of that is wonderful, it can give you perspective. And there are many meetings we have talked about it, but we're down now to brass tacks. We want to find out what is this Work we talk about and to what extent can it be used by us to see what we actually are and talk about that level among ourselves. That is honesty. It is the "I-am-ness" that will save us. Not this little bit of a thought or a feeling even if it is gushing. Emotionally you don't get there, because emotionally you remain identified with yourself. You can love God as much as your like, and when you're emotionally involved you become a devotee. And when you meet Him you will want to go to Him and kiss His feet. You're not a man in that sense. I have warned against so-called emotional approaches. Far better to have a little ABC first, then there's understanding what is meant by Impartiality, what is really meant by that freedom, because that freedom you have to become free from is, that what you are, your behavior, your manifestations. They are food for the Moon and we want to get rid of that, because it will prevent us from going up the scale to the level of the Planets.

Whatever else you want to think about, keep these things in mind when they do come up. Try to redefine them, try to introduce them into a meeting. Don't talk nonsense any longer. Stop it. You have been repeating

yourself already too much; you over talk. It's a simple statement. I have Worked, then where, how, whatever. Don't talk in-between about that you didn't Work; it's of no use. Everybody is unconscious. All you do is to describe the state of unconsciousness in which you have been walking around a little bit with an idea of perhaps Work, and you don't, you haven't done it. Don't talk about it; it's so logical that they are connected. Work means just a little dot first. We use that, just a flash in the pan. You try to extend it: make it a dash, a little longer existing; ultimately whatever that aim may be of a parallel line existing as a Conscious existing, next to your unconscious one. We're talking of course as if it is Heaven already on Earth. You have to Work and Work and Work continuously. In the process you learn, in the process you find out things about yourself, which you never knew. But don't stop with what is already obvious. An Observation process does not stop when it gets dark: when you live in darkness, when you do things which you are ashamed about, when you see characteristics about yourself you don't like, or you try to explain away. It is day and night. Work. It doesn't matter where the Sun is, above the horizon or below. I keep on Working, because exactly that what will be lit up if I give the Sun twenty-four hours to shine, everything will be lit up in time.

It's only 'I' who doesn't let it move, but when an 'I' is moving it is like the Sun and it shines on me whatever I am doing, wherever I happen to be, because that is the arrangement. I have asked an 'I' to tell me the truth. And so when you hesitate a little bit, and naturally you would, because you really don't always like what you see, try to find out how can you make that adjustment. First by questioning it: am I really what I believe my 'I' is telling me, that I'm this and that and the other. And you are critical preceded by Impartiality. Understand these things, they don't take place at the same time. They take place when you have the chance of meditating and contemplating, using then material, which is reliable.

So when we talk about Impartial criticism, first Impartiality, first exactness of the truth about which then there is no question; then use it for your behavior to see if that what is behaving, which is your personality, is pure enough to exist in the presence of an 'I'. Because when we talk about parallel lines, an 'I' describing one and our unconscious existing describing the other the 'I' is not interested in us when we don't make an attempt to strive towards 'I'. If we just are asleep, the 'I' disappears. If we just say I think I ought to Work but I don't, there is no 'I'. An 'I' is really very seldom there. Not only because it has to be built up and it does take time, but it has then a will of its own and it has with itself a responsibility of utilizing energy

in the best way possible and saving it where there is a possibility of using it uselessly.

Don't talk so much, I mentioned it before about an 'I', about Magnetic Center. Those are terrible concepts, because if you dare to live in the presence of them, if you actually want to touch them and you're quite sincere, you must remember that you risk your life. And it's not that I want to cry about it "wolf—wolf", I know you will continue to do the same thing anyhow and you will continue to have to find out yourself; but sometimes you may not wish to continue because it becomes sometimes a little bit too difficult. The simpler you make this Work the better it will be; the more you will understand someone else because you don't have to go through all the different interpretations of others. The way one shows is: what is my behavior? To what extent is there a little indication of at least some Consciousness, that is insight and some Conscientiousness, that is gradation as to the necessity of one or another, a judgment which is based on an experience, and this experience is placed against the background of Eternity.

Then I define my aim and the simpler I can make that aim for one day, the better it will be. And so when I say I have a desire to Work, then at that moment Work, don't wait. If the desire there is there then, then you must Work; otherwise there is no desire. There is a little bit of a thought of wanting to have a little desire and you hope the desire will stay. The desire has an impetus. It starts when it becomes desire, when it comes to your Consciousness, that you have one. That is the time of a momentum starting with a tremendous concentration of energy, which will afterwards represent the wish and will indicate the continuation of such a wish, dependent on how much energy there is. But the impact is that what takes place when you say: I wish. That is a tremendous amount of energy that is available and at that time it should be used. If you keep on just postponing it a little, the energy is dissipated. You have to reproduce it. When we talk about dots, each of such dots is an energy value. You have to make it against the laws of ordinary Mother Nature; She doesn't want it, She prevents it.

But when there is within you a desire for your own growth and you see the responsibility for wanting to do that, perhaps even linking it up with the total scheme of cosmic relationships and whatever you understand of God, whatever you think that happens in the universe and what actually is taking place in accordance with definite laws, which have to be adhered to, that the totality of the universe is based on motion and not just energy of place. The time when a desire is created, it takes the energy of place into the energy of a kinetic nature and then starts, when there is enough of that impetus there as I

say, that initial wish that is important. So when you make a remark that you want to Work, Work then, because you exist then. You don't have to wait. You exist as an object. It is quite sufficient for an 'I' to Observe you as you say, I want to Work. The 'I' already starts to Observe me at the moment I say 'I,' and it Observes me. It could even describe me as a person who is saying I want to Work.

Try to understand that, when you really want to Work at that moment is the proper time to Work, when the thought or the feeling is there, don't postpone it. Make it a habit to exhaust that possibility because you will see very soon if you don't do it, you won't have the thought so much anymore and it will be watered down, diluted. You lose yourself much to much in description about all kind of things, which might or might not. There's only one thing: the existence of yourself. There is a second thing: the statement that you exist. Nothing else is necessary. No further emotional quality for that beginning of a development of an 'I'. An 'I' means Work and building that is already in accordance with a plan. The plan is an 'I' has to be Impartial and it has to be made at the time when I happen to think and feel, when I have the desire, only then Awareness can result.

Don't philosophize about emotions. They will come later. At the present time you don't know what to do with them and you keep on thinking, considering this and that and so forth, interpreting them in a very nice way, sometimes very lovely for yourself. It doesn't buy you any bread and it's just a nice contemplation and will put you more asleep. After some time of really, what Gurdjieff calls, time after time continuously, unceasingly, he says, if you can, there is something that can start to function more or less as an 'I.' And then it starts to develop different characteristics, one of which is benevolence, wishing to create by its presence of benevolence, a Conscience to take place of the ordinary natural conscience, which is only an ethical value.

Then a man really begins to live, because with his Conscience he has a chance to direct his energy in the best way or the best direction where it will be most efficient, and most useful. He starts to have a judgment, and an 'I' will give that when an 'I' is willing to part with that quality for your sake. If you don't deserve it, an 'I' is not going to be benevolent to you. Don't think you can fool an 'I', to say it in that way. It is not by its own nature benevolent. It is potentially benevolent, but it's not going to function unless you deserve it, and the deserving, the way you express it, is emotionally being affected by the presence of an 'I' as to its quality, in which you know that you cannot do these kind of things in an unconscious way. And you want the benevolence of an 'I' to help you to get a little further, deeper within oneself,

and to get rid of all kind of notions to which you hang on because they are so lovely, even for oneself to contemplate.

Die to yourself. This is what Gurdjieff means; that that idea of dying to yourself, dying a thousand deaths a day, it's not physical death. It doesn't matter very much. You continue in another form and your Work will continue. When Gurdjieff wants this organ planted in a man, it means that he will consider that he has to die to himself, that he has to get rid of his selfishness, get rid of all the things which really have no value in the presence of a spiritual entity, and that he constantly could have that in mind and in his heart. And the more he can have that present, as Gurdjieff then would say, the more he will really Work because he's reminded of the necessity of Working by seeing the ephemeralness of, that is, that is that what is temporary for a man, having now a chance on this Earth to come to grips with the reality of his own life.

The meetings, I would say, Yes, they're all right. I think sometimes I feel they're wonderful, because you talk and you make sense. There may he a little bit of a long discussion about this and that, but what of it, if you come to some conclusion that is useful to you, so that if you do go home, that there is something stimulating within you with the wish to find out for yourself your own Work, in your own experience, regardless of anything that has been talked about; because whatever someone else has said has no value to you, than only to the extent that it might encourage you to want to Work. The only value you will derive from Work itself is the concept of Work in its simplicity, being used by you in applying in your daily life, to the extent that you are capable. I've said before when you do this you don't need a teacher. You yourself and your experience becomes the teacher, because that you are sure of, what is your experience is your own.

In that sense you become completely free from any other person's opinion. You can stand on your own feet. You can follow your own truth, because if the truth turns out to be not entirely correct, your own experience will tell you what was still wrong, not entirely clear, not pure as yet. And you cannot expect an 'I' to function purely for yourself, because you interfere in the first place with the function of an 'I'. In the second place 'I' is not as yet full grown enough, and it is not willing to spend the energy unless you deserve it. Those are three reasons that you can expect anything else but your own subjective truth, which I've called many times the truth of a working hypothesis. It is sufficient to carry out research with. You don't have to have axioms as yet. That will come with time when time changes into timelessness. Then there will be an axiomatic truth: the existence of God, life on this Earth

and everywhere; all and everything existing from now on into Eternity, and because of that having existed every since Life existed in this universe and not knowing when it started, and not even be interested in it when it will end.

M2605 Saturday August 30, 1975
'I' and thoughts

You must understand what we are talking about. We start a new life. You see that I hope. We have this unconscious existence and it has lasted for some years and although during some of the years you may have been thinking a little bit about the possibility of going to heaven and whatever other influences there might have been; it is then a question: with what will I arrive in heaven? How will I actually get there? And the particular period, which is necessary is realization first, that something of a new kind, a new kind of character, or new principles should be built; and it is like an ark, which has to be built and in which there should be all the necessary materials for the furtherance of experimentation, so that maybe after forty days, or maybe even forty years, something could start to develop which we call a renaissance, a rebirth; being born of that what is an 'I'.

Then starting on a new level of one's life and the utilization of that what has been as a foundation on which one could build, with this new life starting in embryo and created by the wish in the form of an 'I', then starting to function and becoming active; that particularly at any one time, whenever the thought or the feeling would strike you that then you change that into a momentous decision to wish to Work, using the energy of the moment, which appeals at the time when the thought strikes you, really; that there is energy enough to create a momentum. That's the whole idea of Work: that you take when you can and don't wait till tomorrow. When that becomes more and more understood you will see that Work has a definite meaning in the sense that unless you take it, you won't get it. And if you miss such opportunities, if you want to wait until a little later, because the circumstances may be better, so you think you will not Work, but you won't have really the chance of having the energy which is given to you at such a moment for the purpose of building something new - driving a nail into the ark in order to make it more serviceable and useful.

What is it? We talk about Kesdjanian Body. We talk about the creation of a new world as something that is based of course on this so-called old world; this world of unconsciousness, of ordinary behavior. But what is it that you can expect? And this is what I meant to say: what is it that you can expect from this legacy that we have been building up for several years, and for which we have sacrificed a great deal; and where there is already a possibility of seeing that it can continue because there is honesty among us, and there is also a wish for simplicity and there is quite definitely a seriousness. But every

once in a while we fail because something else becomes a little bit more important, and you miss the boat.

You have to learn more and more to see what kind of time you ought to spend, and not to waste it. The way you have to manage your ordinary affairs and give it a satisfaction of, let's say, taking all the thoughts in your mind and putting them a little bit more in order, so that then there is an empty space. When many times your thoughts run away with you and you don't know where you are because you keep on thinking about it; and it is too much of that kind of momentum of thinking that has been set up to prevent you from becoming Aware.

If you can see these things in that light, don't fill your mind with thoughts that don't belong there at that time. Maybe at other times you will allow them because there are requirements of ordinary life; but if you can then make a statement to yourself - there are enough concepts, there are enough associative thoughts in my mind now. I just want to put them away a little bit and make room, because if I don't, it is such a chaos, and every thought is crying for attention; and I allow it when I allow it. And now I clean up, because now there is going to be an empty space.

I prepare for the birth of an 'I'. I wish with that. I want the entourage belonging to an 'I', in attendance of this 'I' to surround an 'I' with the kind of thoughts, which belong to a new kind of life. I build as it were on that what I am, a new kind of edifice; sometimes I call it a castle, sometimes I say it can be just an ordinary shed. It doesn't matter because as it grows, the requirements where it has to live will be met, and that what is being built gradually will be like life of a little child developing. And the care that I wish to give it is, in the first place, that the food, this new kind of idea receives is correct and nourishing; that it is, I say – exact, that it is truthful and that it actually can be food for the feeding of an Objective value.

Don't ever forget what we are talking about. In the midst of our subjectivity, we talk about the possibility of an Objective faculty existing and functioning; that what is beyond all subjective action. And try to see this, that that has to become much more apparent in your discussions among yourselves. Not that you have to make constant reference to an 'I', or reference to an Objective faculty, or use the word Impartiality all over the place. There has to be in your voice a conviction of that what you are talking about is manna from heaven, and that you wish to eat it because you have an appetite for that; and that what you foresee as a possibility is a new kind of life with very many different aspects and different kinds of properties; not at

all comparable to what we have in an ordinary unconscious existence: for instance, insight, real perspective, being able to place values where they belong in accordance with the quality of such a value.

The ability to see principles related to each other. That out of the different forms of knowledge something starts to exist which is fundamental to all knowledge and that moreover regarding that what is creation, one starts to understand art as a real art building that what has to be made or created on the basis of that what is natural. That you have more and more ideas of philosophy of seeing with an insight, that what is aspiration and what can be converted into the inspirational force within yourself.

And sometimes there are very good statements coming from people who are honest and have made attempts, one after the other, have come to conclusions and are expressing them; and for them, don't forget, it is their truth. It is their perhaps relative truth compared to the totality of truth in an Absolute sense, because all of us are still human beings, and all of us are still affected by the form in which we think, in which we feel, and in which we express our words. At the same time realizing that that is in the direction or on the path towards ultimate truth; as I say many times that each person makes his own working hypothesis, and that he hopes to find axiomatic truth, in Essential Essence as truth; nothing else but, no further interpretations necessary. That you have to acknowledge that there are different people expressing such truths of their own, a little differently, and that you must hope that ultimately you will reach the apex of an understanding of principle.

If you start to fight or argue, if you don't want to acknowledge the way of thinking of someone who has come to a definite conclusion, if the requirements are fulfilled of exact Observation - of a desire for Impartiality, of an understanding at least in some kind of principle of a moment of existence as that what is between future and past; if those are fulfilled in a description of what one wants to describe as an experience, it is worthwhile to listen to certain conclusions. But if, in a discussion there is no mention made of an Objective faculty as an 'I', no mention made of an 'I' being Impartial, no mention made of that what experiences a moment of timelessness, which is only possible by an 'I' since it is free from subjectivity, then you're not talking the same language. And you have to tell such a person for his or her own good, not to continue to talk about Work, because ultimately it is a waste.

We're interested in trying to find something efficiently, in a certain way if possible making short cuts, or the utilization of catalyzer to speed up that process, because we are growing older. And therefore you must warn a person that if in accordance with your opinion, such a person misses the boat. And don't use words of Working on oneself or efforts, which you make which are not at all the kind of efforts we talk about. When there is a misconception regarding acceptance, don't let it go, simply assuming that someone else does know, because they don't and you must know that. A person who is really Working wishes only to talk about his attempts which were positive. Try to understand that. A person who talks about what he cannot do is not really Working. I say it as sharply as that, because as soon as you allow yourself to

talk about the difficulty you have in not being able to Work in a group, not only do you take up time of someone else but your nature takes hold of you in trying to explain why you cannot Work, and you will find an excuse by saying that you cannot, and the result is, you won't.

Some time ago I talked about the moment, creating a momentum of energy, that is when there is a thought or a feeling about Work. When that is sufficiently strong, that you then Work: then at that moment; the eternal now. Not allowing any thought process in the form of thoughts to take place; not allowing any explanation, only Work and Observing - that is seeing: seeing in the most pure form of that what actually is, as is; and beginning with that: that one - is. That one – is; then, gradually why one is; that that changes into a why. Then that changing into how one is, by the continuation of the process of Observation over a certain length of time - not just a flash in the pan. A continuation of a dash instead of a point, the continuation of a dash into a line, a little line, gradually extending parallel to one's ordinary unconscious existing, as a line.

I want to say this because it is a pity if you keep on talking about Work without really knowing about it. I say it is a waste. It is nice to occupy your time, and sometimes you have a feeling for it, and you love sometimes this emotional state. I don't want to say anything against that, provided you know that it is just one tiny little bit of a step. That really Work is still ahead, and that the flash in the pan is almost as if nothing, compared to that what is coming.

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Mother Nature allows us to talk, so that we don't become too serious about the reality of ourselves, allowing us to explain all the time why we cannot Work, instead of just sitting down for a moment or getting up and saying to oneself, I exist now at this time. Why can't there be something Aware of me this time when I now talk, Observing me as it were, Aware of me talking as an ordinary human --being; this 'I', why can't I create it in such a way that it can hear my voice, knowing that that is an expression of my life, in the way I happen to take my life and express it in the forms of behavior, which are familiar to me. And that I wish for this when I say I wish to Work, that I then Work, and not postpone it. Just a moment when you say that you cannot Work and try to explain it back and forth; that is the time to Wake-up: right in the midst of the meeting. Then as it were to be quiet or to speak very slowly, or to change your voice, or to give an indication that there is something that becomes familiar with you, and that there is something that

can actually guide that what is an expression of your life, in whatever form it happens to be. That you as it were Wake-up to the fact that there is a chance of something dictating to you - you don't have to call it an 'I' - something of a quality of a higher nature, which at the time when it is present will command you to say sometimes - shut up with that nonsense.

And perhaps you understand what I mean. If there is actually the wish for an 'I' it can at such a time help you. It can eliminate these kinds of thoughts, which don't get you anywhere, than only a constant repetition of the same thing: back and forth, swirling around in your head, and you don't do anything about it, because the next time it's exactly the same. Whatever the reasons are, you can think about that. Whatever makes you do it? What is it as a type? What is where your interest is and why do you want to explain that even? Nobody is interested. You come to a meeting to be interested in Work on yourself. You come there to find out how can I in God's name Work in order to obtain freedom. You sit in a group with that. You come to a group with that. You don't come to these groups as yet prepared. You don't think about them, allowing ten minutes or so, or a little bit longer or whatever: what will I talk about tonight? What will I say? In what way can I help maintain the level which we talk about and every once in a while you yourself whatever it is that you say, you agree, that we have to do something in order to bring about keeping this level of a meeting above par. Not allowing it to go down, and all the different moderators and the elders of the church, sitting there a little bit and let someone else talk; when you yourself ought to know and you should have dexterity enough to say what and no fear of saying it, and participating in such a meeting to bring it up to a level where you believe in and where it actually can be of some use.

I don't feel that and I accuse you. For years we have talked about all these things. The necessity of the totality of a man to wish to understand himself as he is -hundred percent unconscious, with a little bit of the possibility of life itself existing as Magnetic Center, the saving grace for him. That there is something that is Objective within himself, unfortunately being covered up. That it is necessary to introduce Objective values. That it is necessary to purify. I talk about quintessence: five times at least; so that the quality is enhanced and the quantity of that kind of knowledge perhaps is reduced. That there is tape after tape, discussion after discussion, questions answered at length about all kind of things. Much to my amazement sometimes that I remember having said that and I'd forgotten it. Of course I will forget it, because there is no need to retain it. It can come back anytime when necessary, and that it ought to be there and ready. And sometimes I feel: who am I talking to? Do I really believe that you are that serious; that you

really understand the seriousness of your life; that there is something that you really want to do about it; that you really can see the necessity of maybe, like explained in the Bible, on Judgment Day. Do you believe in Saint Peter and the gates of heaven, symbolically expressed, of course. Do you believe in the existence of your inner life? Do you think it is worthwhile to consider it as a possibility of growing up, evolving, understanding that potentiality is just a way of standing and looking at the possibilities of the future? That it still has to be made? That you have to Work as we say, and not just using the word saying incessantly, you know damned well you don't. You forget. Even if you set out with the best of intentions, within half a minute you have forgotten.

So let's be honest. It is extremely difficult. It is extremely worthwhile, because sooner or later, to use that phrase, you will have to meet it. You don't have to take my word for that. It doesn't matter what you take, as long as you realize that life is at stake, and it is your life we are talking about - all our life. Interpreted, accepted in the way you live it - each for each for himself with his own Conscience. That's why I advise: find out what is Work to make it most efficient. Don't dwell on emotional states too long. Of course there is a time that an 'I' develops and becomes benevolent, and that is a very definite reason of wishing on the part of an 'I' to help you, to help each one of us, to guide us, to feel for us, to love us in order to tell us in what way are we blind. And why don't we open the eyes just a little? Why are we so forgetful? Why are we so stupid? What is it that is in the way in constantly wanting to explain things away, and you explain away the truth, because the truth will leave you as soon as you start talking about how you cannot Work. It has nothing to do with your emotional development as a man on Earth. That of course is allowed. It's one of your centers. It is one of the ways by which you can approach God. It's one of the ways in which you can find out the value of yourself, of others you care for, of friendship, of loving them, taking hold of them by the hand sometimes; that you wish to do it in order to see what is it you can do for them. It's quite right - you must do that.

And you will gradually assign to this 'I' when it grows up all kind of attributes with which you are familiar in your unconscious state, including the way we say, I love you. An 'I' does not function that way. For the time being of using a working hypothesis, it is more than enough, because it will give you a concept of freedom. Try to see what it means to be free. What is the necessity of such freedom, when Gurdjieff talks about it? And how terribly difficult it is when you remain bound, when you remain identified with what you are doing. Identified with all your little traits and big traits and tendencies and characteristics of yourself. That you remain identified and even enlarge them and even justify them, and in that sense there is absolutely no possibility

of any Objectivity ever existing, let alone spiritual existence. Try to see what you can get out of the different ways people are talking, and how they at the present time, using even the name Gurdjieff, I mentioned it the other day.

Be careful about it, because those are sometimes false prophets, and the reason why you know it and can know it is because of your own experience, and that must be first exact knowledge - everywhere and always: "Gnothi Seauton". It wasn't written on the temple of Delphi for nothing. It had a meaning and people lived to accordance with it, when they were still a little closer to their essence. Everywhere and always means in the dark and in the light. In the way I am totality as I am human being in my ordinary daily task, in my ordinary sleep. Whatever there is of this personality behaving in a certain way, I wish to know. I want to find out my own knowledge, so that then I can work with it. Not stopping. Not thinking that just a little flash in the pan will do it. I want the whole meal of myself - all the different things that I know I am, I will even eat myself in order to find out that what is worthwhile – Trogoautoegocrat: if you know the understanding of that word. I want to make sure that I don't make a mistake. I want to make sure that then an 'I' can be with me when that knowledge exists, and that an 'I' then becomes interested in participating in my life on Earth.

How often have I said Participation means Objectivity first: a real Objectivity. An understanding of an 'I' being there for a little while, while ordinary life goes on, and then an 'I' will become really developed and become an acquaintance, because then it wishes to become acquainted with the form. When I start, hoping for an 'I', I attribute to an 'I' different possibilities; and I say in order for my thought to understand Objectivity, I must have something as an entity that I create. And the attribute, the property of that entity has to be that it sees through my form, making it transparent to my life. This is the way I can only understand the function of what an 'I' should be like. After it has been acknowledged, after an 'I' or myself have received facts about myself, in my own existence; and I can rely on such facts because they are the truth, and no further interpretation is necessary, because there is nothing to add; and that then in the acceptance of that what I am, I become free.

Then I can go to town as it were with 'I'. Then I can ask 'I' - I don't change myself anymore. I know what I am. Now tell me how can I utilize that what I am to the best advantage of retaining within me my life, my life force, justifying the existence, not sacrificing anything of that higher form of energy, remaining responsible in the form in which it has to take in order to perform on this Earth certain ways of living. To have gradually in my life as I now live

it and in Participating - asking 'I' to Participate. Please be with me. Guide me, because I'm willing to do whatever I can do to the best of my knowledge, so help me God; that then that Participation process can really continue, and then after that, Experimentation. Sometimes I don't even want to talk about it, but I only say it because, don't stop. Don't think you are there. You're just beginning. One little millimeter, against the miles you have to walk.

But light is light even in its smallest form of, let's call it, one a little bit of rates of vibration. It's an amazing thing that that exists, even in such small quantity, and so it is with Work. When Work once starts to dawn as it were, when it comes above your horizon of your unconsciousness, and there is a little bit of light indicating it is dawn, there is perhaps a day ahead. Perhaps there is a possibility of counting on it. Maybe if you don't disturb it too much. Maybe when you are quiet. Maybe when you sit and contemplate and are in awe for that what is taking place. Maybe you yourself can be affected in such a way that then as Gurdjieff does call it, the negative and the positive parts of oneself, which are still salvageable and which still can develop and which are potential and have a force within themselves; that then there can be more and more a little bit more and more each time of an understanding of that what is potential, and the way to Work - to be honest, sincere, simple with myself, by myself. Just you might say contemplating the sun as it arises; contemplating an 'I' when it rises above the horizon and it becomes noticed by me, and it is Observing me, as I am.

M2572 Saturday May 17, 1975
'I' and Participation

Elaine Knight: I've been attempting in the last couple of weeks, since you've been talking about it, to Work in the way of Participation, that is to see what I am. And I find that I start my day, for the first part of the day making just simple ABC Work attempts in order to reaffirm for myself and to strengthen for myself what I know of 'I' and its function, and how to create it, and I find that at those times I'm now able to have something really quite pure in the way of a moment of Awareness. But then when I go to make an attempt in the way of Participation I find it's very much now like when I originally started to Work, that there's a little something there but that a great deal of it is clouded over with thoughts or feelings. And my question is: Now, is there something else which could be done in that kind of an attempt or is it just that I have something more to learn for trying to work under new circumstances?

Mr. Nyland: Practice makes perfect. Of course it is a different way. That is, there is a different period compared to a previous one. When one starts with will, this Observation process is set in notion, it is as if one goes from the outside of one's life to the inside. That is the direction really, that first it will become more essential for oneself; the realization of what one is doing, a certain kind of a judgement as a result of an Objectivity being present, and particularly when it can continue to exist for a certain length of time, you will have more and more information about yourself, more and more essential information because much of the superficiality of one's life is sometimes not worthwhile even to be considered by an 'I'. An 'I' is of a higher quality than the superficiality of oneself, and that is why an 'I' wishes as much as possible to enter into one, become more acquainted with the essentiality, finally, you might say, ending up with that which is really the most essential one's Magnetic Center.

As the 'I', going more and more within, now we require Participation. That means you have to go back from where you were at the center point of yourself, assuming that one even can get there to return through essentiality, and finally ending up in the superficial world of your outer circumference. All during that time, the 'I' should be there and scrutinizing that what it finds, going from that what is completely simple as Magnetic Center's non-dimensionality, gradually entering into sphere of essentiality where there is a

little bit of something we call time, something we call space, into the totality of space and time as expressed by our outer life. And so it is difficult when you turn around, you go a different direction, return, as it were, it is not that one continues, I've said it, it is a point when you reach the center and it doesn't make any difference in what direction you go. It's always the same, but it progresses that I start from something that is simple within, when I say there is an 'I' meeting my Magnetic Center.

Now I go back to the periphery of my ordinary life. During that process an 'I' has to remain with me and before you can actually use it as Participation in my daily affairs, there is a process necessary for the acquaintanceship of an 'I' in returning to the periphery through my essential being and that takes quite some time, but it will be reached when one continues to do it but don't be impatient about it, because Participation is a very, very long road. You lose many times your 'I' because you become involved in the wish to Participate when the 'I' for that purpose, even theoretically speaking, has to be quite grown up before Participation can really become effective.

You can only do it when you do the most simple things like lifting something in which you wish then this 'I' to be present while you are doing that lifting, slowly partly because your life, or the way you are is not subject to any form of criticism. Therefore the 'I' can remain, but whenever one becomes engaged in the outside world in ordinary manifestations, there is constantly a feeling in your mind which starts to interfere with the existence of an 'I' and the process of that identification when you return you want to Participate, there is no possibility for an 'I' to remain in that participation process. It's all taken over by your ordinary existence and becomes completely unconscious.

I'll say a little more about it. We talk about Participation in order to round out what actually should take place, not in the end but in the process of development, and many times when one hears about it one wants to assume that it is possible to do it. It's the same way as when one goes from Participation into Experimentation, and I only want to mention that, because this whole process of gestation, of becoming acquainted with Work takes a very long time before there is really anything that really can be born for oneself in the form of the continuation, and the permanency of an 'I'. The 'I' also has to develop and it is impure to start with. When one reaches a state of purity it is very seldom for any length of time. It just happens to be at one moment pure and I must not make the mistake of thinking that it will remain

pure. As soon as I've said already it is pure, it is already dirty by my mind saying it is pure.

Try to understand it, because as soon as I start to describe that what is taking place as a state of myself, I describe it in an unconscious way. The question of Participation gradually prepares me for a different kind of world in which these kinds of sayings don't have to belong anymore. If I am interested in spiritual existence, the conditions for spiritual existence and communication are entirely different from my ordinary physical world, and as soon as I start to define again and again, and it may be quite right, the 'I' may be pure, but it does not mean it continues to exist, because the fact that I use that, means that I am not as yet accepting the fact of something existing without words, without concepts. That is a very difficult process that one has to learn much more what is this kind emotional state in which communications are taking place without any further description.

And particularly when it comes to the development of the mind where it really has to function intellectually without having any desire of extending it by means of talking about it. The whole idea of Simultaneity has to be gone through; the totality of Impartiality has to be understood and so the question of Participation is there, and it is in the direction of Participation that we want to go, but the development of a man before he becomes free from many of his unconscious states, his thoughts and his feelings, many things that have to be routed out that are too tight, and that still will hold on, and I don't want to give up many traits of my character. Some go very deep. I don't get rid of them that easily. And don't forget Participation has to take place in the condition of my ordinary state of mind and state of feeling as I know them to exist on this Earth, so even the Participation process is subject to such activity. All of that makes it difficult; it does not mean that I don't want to think about it and want to make attempts, I think it's quite right.

That's why I say practice makes perfect. But I could say a tremendous amount of practice will make you a little more perfect. It is really that kind of relationship. It is good to have it and make an attempt because it gives you an idea where you want to go, and the fact that you find out that it's difficult does not mean that one wants to stop. It might even encourage a person to do more, because the more energy you want to spend on something that is difficult, the more you have a realization that if the difficulty can be overcome, the more the real gain will be. In these affairs of Work, it is always a matter of expending, of using energy which becomes more and more difficult, in order to reach that what is of more and more value, and the determination is made that I want to reach a higher value and I have to pay

for that in the form of energy spent. That is why one says I have to die in order to live. Those are the two extremes and I don't get anywhere unless I'm willing to die for such a thing, because otherwise I simply remain in the realm of my unconsciousness with good thoughts and good feelings but not the experience of that kind of freedom.

Participation simply means a building up of myself to become a form for the expression of myself as Consciousness and Conscience and mostly Conscience. When I come to the periphery, I can start to express my real Consciousness. I hope you see it that way without getting discouraged, because when I talk even about Experimentation, it's a long kind of a thing and even before that is, I mean to say, when it is finished with the Experimental period, only at that time something is born. It is all gestation that what we do here on Earth. It is very difficult to continue and bridge the state of Fa in development of a Soul. And when I say that Fa is really the representation of Conscious Labor and Intentional Suffering, then you see what I really mean. It is proceeded by Participation, proceeded by the knowledge of myself as I am, and as I am acting, as I am walking. The Participation is also as I am feeling, an 'I' being present then, and as I am thinking, the 'I' also, again and again being present, so that then at the end of that period of Participation I'm ready to manipulate myself in conditions which are still possible for me, and in the framework of my life and the framework of my personality, and I have to have much more command in the first place to know that an 'I' can exist when my attitude is right and my wish is there. And in the second place, that this 'I' is willing to stay with me regardless of my stupidities.

It's all right, Elaine, but I only talk really about it to give more and more perspectives of what is needed. We talk about the development of an octave. We are at Do. Re and Mi are the conditions of Re for Participation, Mi for Experimental, and that is only the little triad, the beginning of Soul, although the equivalent is the triad of the Sol La Si of Kesdjan. If I emphasize that, if I say that that what is now my feeling has to become an Emotional state of myself that will help me in the participation process because the La in the Sol La Si triad is the equivalent of the Re in the ordinary process for the Soul and therefore when that is an equivalent the La means I am Inspirational, I am inspired. There is in me such a wish to want to continue with Work in a Conscious and Conscientious state that I can overcome the difficulties that are in the way in the Participation. If the Inspiration remains, my 'I' will remain. Then I have solved most of the problems of Participation and there the emphasis should remain on the fulfilling of a Kesdjanian body instead of saying I want to Participate.

Participation is a long process and takes a long time before one even reaches what is meant by Participation. I don't want to discourage you Elaine, but I want to emphasize that this is really quite a difficult task to wish to Participate. I can do it at times also in flashes, very much like the beginning of Work, but the duration of the Participation means that something has to be present with me in my manifestations in the sense of time length, and there is, many times there is not enough wish. All right Elaine?

Elaine Knight: Thank you Mr. Nyland.

Questioner: Could you say something about Aspiration, what you just said?

Mr. Nyland: Aspiration is really the Sol if we talk about the Sol La Si of the Kesdjan. Aspiration I receive as an impression from the outside which (- - -) something that I notice, and then with the wish to have it become my own, I become affected, and I say I want to aspire to that what is outside over there which is desirable. It's a good state that when one is affected, let's say aesthetically or seeing a little bit of an insight in the scientific world by which certain things are strung together or when I have not only aesthetic but an ethical problem for myself of becoming a good man or that what is really an art form that starts to affect me at that time that I have within myself a wish for seeing or trying to be able to do that what is outside of me and has been done and which affects me.

So it presupposes a sensitivity. It starts to function more in depth when that what is received and to which I then think I want to aspire to, when it affects my emotional state in such a way that I now want to convert that kind of energy as received for something belonging to myself. I call that going over into La because it means then there is an Inspirational quality as a result of conversions of energy. And the real reason for the wish to convert that, is that it will enable me emotionally to become more of a man. In that sense the emotional state that has to be reached is quite different from my ordinary feeling about myself, and it has to expand in this inspirational quality into taking in a realization of Life existing everywhere. and by caring for that it makes me more inspirational to want to reach it. I have, as it were, at such a time, in mind, the possibility, if I can follow that inspirational quality to the very end in developing, that then I, myself, would be a better use for the humanity as a whole.

We always have to make the completeness of the triad. It ends in Si. Si is for myself the consideration of where the Aspiration came from, and what has taken place in conversion to Inspiration, and the reaffirmation of that what has affected me Aspirationally, to see if it is worthwhile for me to continue in the direction of reaching that where I was affected by. God can give me Aspiration. When the Inspiration wishes to reach God at the point Si, I consider that as a necessity for myself in the continuation of further development of Kesdjanian body. All right? Yes.

M2574 Thursday May 22, 1975
'I' and extending a moment

Judy: Up until recently I realized that I've been Working trying to create an Objective faculty in order to have the experience of an Awareness of the Life that's within me. And I now see that, that really really doesn't go far enough because my aim is the truth about myself in a broader way, I mean a deeper way, not just to know that I'm alive but to actually make that faculty function for me. And I remember a while ago we talked about a relationship that one could have with an 'I' And I'm faced with how to put myself in a proper relationship with 'I' so that it can go from—so that it could give me what I want which is right now, it seems to me, more than just the fact that I exist.

Mr. Nyland: Yeah, Judy, when one starts to consider an 'I' existing longer than a moment. You will run into difficulties first of understanding what is meant by such a concept, and also the experience which that concept actually could produce within yourself. I think the question is really first; when I want to make this 'I' exist a little longer, expressed in the form of a time that I can measure by means of a watch. It means really, that if this 'I' could move, in my concept, the sense of time existing and becomes associated with a moment, I will not have any difficulty in understanding that the moment, logically, will be with time, when a moment becomes extended. Because a moment can extend within its own dimensions, and it is quite different from myself - a moment, that is, a second in time extending into one hour.

I would first try to hold on, as we might say, to that what exists as an Objective faculty which is continuing to Observe. I would try to make this 'I' familiar with myself in a very simple form of behavior. When I wake up I don't want that moment to go by. I say, I want to hold on to it. Which is almost impossible because it is ephemeral. But my wish is much stronger even than the moment for my own existence because with my wish I can deal. I continue with the wish to keep on creating 'I', being as 'I' observant of me in my behavior as I then go through a certain period of time. When I'm simple in what I'm doing, and the thought and the feeling is, translated into the Awareness of myself, I wish to continue that Awareness to exist a little longer.

I am washing dishes. I am walking. I make constantly the attempts to see that an 'I' keeps on being with me. When I lose it I say, come back. I create you again. Sometimes I say to 'I', don't go away. I need you, and you

know it. Don't be naughty. Just stay with me, because if there is anything wrong with me that makes you go away, you tell me! Sometimes the 'I' does say you don't have a wish anymore. You really are not serious enough. You are too much occupied by ordinary life. And the 'I' will tell you, I have no desire to stay with you when you are in that kind of a sleepy state - unconsciousness. This is the first thing - to become more familiar with a little extension.

The second is, I want to deepen that what is the experience. It's a very difficult thing sometimes to understand what is meant by this kind of a depth. Because I can say, within myself, there are depths which I don't reach. When I sit, and I close my eyes, and something in me wishes to become Aware of me, sitting, I want to go within myself more, and more, I call that deepening of the wish and actually deepening within myself to go to unknown territory of my inner life. It is quite definitely as if I have an 'I' which wants to see myself within. In closing my ordinary eyes, I'm dependent on an awareness state - which is for me like a force, that I make wish to go within myself as far as it can go. I cannot determine where it will stop. I probably will know that I come to a point where it cannot go further. I release it - and I start again. And I make an attempt to go deep within me. At the moment when that depth has been reached, I am very much freer for myself in seeing actually what I am, because I've left all the different forms of my manifestations on the periphery. I've gone with my Awareness within my inner life. I say it is unexplored territory. At the same time it becomes very very simple - of what is me within me? I have to find that because otherwise I will never find a reality. By reality I mean that what I actually am - that what I am which in reality becomes what I am, and in reality for future becomes how I am. And so the Awareness linked up with time, with nothing at all, then an observation process, and not allowing any thought and feeling, finally comes within me to a certain consideration of the reality of that what I am in actuality without any wish to either describe or to justify it, or to see that that what I am is not entirely as yet what I think I am. I continue in this attempt of Awareness - not in thought.

Awareness is much better because it can penetrate much more. A thought is constantly objected to by obstacles of other thought. That is why when I keep on thinking about what I really am - I really don't come to a conclusion. I come to something quite definitely essential. But I don't reach the truth. That what I reach in that kind of unconscious way of thinking is something that is not really the truth. It is still interpreted by me, as well as I can interpret it. And as well as I can try to be honest about it. But with an

Awareness I am on the road with truth, all the time. Because there is no thoughts or no feelings. Ya

I must make these attempts of deepening my awareness several times. It will not be successful in the beginning or even for a long time. There will be constantly interferences of thinking. I want to keep it as pure as I can, as Impartial as I can of discovery of that what actually is, for me, my truth. And not be afraid. I am constantly afraid that I will uncover something that I don't like. And it is that kind of a fear I start to become interested in; because when I actually analyze that fear I say, what is the objection I have in seeing the truth of myself? And I cannot find any reason for it. If my wish is strong enough, I will continue to find out, what is that really as Life is only really then when I am. When this amness is understood as the functioning of the central part of my being, when this particular being is in existence without any help of any of the three centers; or even any of the three bodies - whenever they might have been developed. The fact of essentiality par excellence is a statement of myself - this is it in truth! And no further description, because for that there is no further indication of wanting to describe it. There is no further reason of having any fear to see the truth and become familiar with it. That I would say is the second possibility. It will take a long time.

The third one is the extension of that what is now duration of an 'I' existing. In taking in not only one particular quality of myself; but two, or three, or four, or several qualities at the same time, I usually become interested first in my Life; then my Life taking on the form of it - walking. And then I stop, even if there is a period of continuation; it is still related to walking. I now try to make this observation process in the 'I' present to me extend more and more to the totality of my life as being expressed by different behavior forms at the same time. I walk. I have also thoughts. I react to the road, the way it is. I sense it. I continue with my breathing, the way it is. I continue with anything that's taking place instinctively within me - psychologically, I become acquainted with the thought processes as a result of my sense organ receiving impressions. I become acquainted at the same time while I walk and continuing to observe this walking - you see the 'I' is now fulfilling a tremendous task. Because it is not so easy for an 'I' to have me ask to do that. Because an 'I' will say, you lose me almost immediately. The assurance has to come from yourself that you will tell this 'I', I will do my best to the-extent that I will be able to do it, fully well knowing that it is difficult, and, at a certain point I will fail. Then the 'I' will say, alright. "I trust you, I will be there, when you fail you will lose me. But you know it." That you have to say—that that is in the future.

You make attempts to become simultaneously aware of the totality of behavior forms which are taking place at the same moment. This expands, of course, the Workings of an 'I'. And it is tremendously helpful for the further growth of an 'I'. Because really, that is what an 'I' wants. It is not just growing up. It is a wish on the part of an 'I' to develop and to become more and more understanding about that what I am totally. And these are the three particular difficulties that ought to be followed up, but which are very difficult to do. And you must do it little by little; time and time again, when you can make the attempts. And never be disappointed when you don't reach what you think you ought to reach. Because you have no right, as yet, to say that I ought to reach that! You cannot, as yet, judge about it. You have to remain extremely simple. And constantly accepting that what an 'I' is telling you, and what as an 'I' functioning is opened up to you. Alright Judy?

Judy: (gasp with laughter?)
Mr. Nyland: Ya, it's a wonderful thing
Judy: (?)(?) Too much.
Mr. Nyland: Ya, it is just exactly that way that Life has to take shape. That is the way I say seriousness has to be applied. When I talk a little about —about a flash in the pan - it's nothing!
Judy: Hmmm
Mr. Nyland: Because that is equivalent to the fact that I finally reach honest
love. But then it begins. Then there is an opening to a possibility of further growth. And that growth is into Infinity sb it won't end. And I don't even consider this lifetime as an end. I say the emphasis is now on my Life; and it doesn't matter in what form it happens. At such a time, actually experiencing that, it doesn't make anymore — any difference anymore where I am. I can be on Earth; and I can be somewhere else. Life becomes Eternity. Alright Judy?
Judy: Thank you Mr Nyland.

Mr. Nyland: Good. These things Judy, are things that belong to Esoteric Knowledge. It is so sinful that in the different psychologies and all the therapy and all the adjustments that one makes to ordinary life - all this - this kind of background is forgotten; the depth of the religious development. Because when one once understand that a person is not alone, and that it is idiotic to think that life on Earth is just for the existence of life on Earth, and that the way one should live is to make adjustments in an unconscious state - where is spirituality!? Where is the world which exists of spirits? Of that what are there - people; you might say, persons who have gone before; and are now there - not in this form any longer. And also are, together, striving in the totality. - What is God!? To what extent that one—if one is on Earth, you

must consider the possibility of a God existing. Even if that what is the condition of Earth, and we say very cleverly, that is because we are in the Fa state.

Well, where is God in Do Re Mi? In Sol La Si? Where is God in the totality of the Ray of Creation? And why is it that at this moment of being in Fa, and living in difficulties and suffering, why is it that, that is Purgatory? And isn't it that His Endlessness comes and visits Purgatory quite often in order to alleviate the difficulties one is suffering under, so as to avoid complaining; and to see that people will not lose their courage? Because everything indicates that if they remain complaining and unconscious and asleep, that they will die going into the nether regions. And they, such people who can be sensitive to that - don't want that. When you want to remain satisfied with the conditions of Earth; and improve yourself a little bit so that you can have more friends. It's alright, but it has absolutely nothing to do with Gurdjieff.

Gurdjieff talks about the depth of Life, that what is a man totally in three dimensions. The understanding for a man of three forms at a time to which he is subject. The extensions, of course, but the horizontality; that is the sharing with others who are living at this moment in different ways performing their tasks, in taking care of unconscious states in the form of their behavior, and their personality. The acknowledgement of such existing that one—when one considers all people as one, it is as if all are living—living for one and one is living for all. That is the indication of the horizontality of a man. The first ingredient for an understanding of - why share with someone? Why have love for someone? On what basis - not because of a little relationship. Only for the basis of a further understanding of the totality of Love in the Universe. All Father Maintainer. And then comes the third. The three—the third dimension - the verticality which forms the tube; which forms, again, in turn; after three dimensions becoming one - a new entity for further continuation of living in a Conscious realm, in a Conscious existence-Cosmic Consciousness.

You see there why it is beautiful because there is no end in Gurdjieff. Never-will a seminar finish. There's constantly everyday a realization of a unity that can be reached at certain times. But in a period which is necessary to reach that height, as a result of a simmering process - constantly, constantly wishing, under control of that what is; under a realization of that what has to be dismissed; under the guidance of that what tells with Conscience, that what is right, and what is wrong. What is right for further production, as it were, within oneself of either Kesdjan or Soul. The creation of such

conditions for the further growth - vertically, for a man to be able to reach— levels in which there is less and less density and that because of that less and less form, and less and less bondage. When one stays on Earth you remain maybe a little animal; maybe a little bit of a human. A human being still under the law of 48, that is the right kind of a figure to take? We wish, 24, 12, 6, 3. That would mean development. That also would mean understanding. That also would mean closer to a freedom. That is the aim of Gurdjieff. That is why he is an esoteric man.

M2583 Tuesday June 10, 1975
'I' and emotional approach

Jean Sharp: When you said that this 'I' has no - when Objectivity takes place, that there is no thought or feeling involved in that...
Mr. Nyland: Yah.
Jean: Do you mean that there is no thought and feeling taking place? Or. . .
Mr. Nyland: Oh no. I didn't say that. It's not taking place in this Observation process.
Jean: You mean that which observes is not thinking or feeling?
Mr. Nyland: That's right. The 'I' is not thinking or feeling.
Jean: But, but there could be thoughts and feelings going on?
Mr. Nyland: An 'I' is functioning from a certain part of my brain. The totality of my brain remains thinking and is unconscious. Only a certain section will start to function Objectively. At least that is what I hope, and that's what I assign to that particular part of the brain, hoping that that as I've called many times, is a virgin field, which has the machinery for activity, mental activity, but which machinery is not used at the present. And the creation of an 'I' is similar to starting that machinery of an Objective kind functioning in a mental function, without having the influence of a feeling or an associative value from the rest of my brain.
Jean: Oh, I see.
Mr. Nyland: You see?
Jean: May I ask you another question?
Mr. Nyland: Yah. But let me say now that means it's only a very small mental activity that functions as 'I'. And all the rest of my brain keeps on thinking. In order to distinguish between the thoughts which continue to take place in my unconscious existence, and that what takes place in an Objective field, I make the distinction between thought and Awareness.
Jean: Yah.
Mr. Nyland: Right?
Jean: I see.
Mr. Nyland: Yah.

Jean: My other question is: I never associate an experience like that with my head.
Mr. Nyland: With your what?
Jean: With my head.
Mr. Nyland: Oh, it's all right. The head is used simply as an expression, putting in words what actually is happening. It is easier for a

person to put certain words, or certain concepts in words for them to assimilate it within themselves. It is a way by which certain knowledge is given to a person. It does not mean it is dependent on it, and this concept of 'I' being present to me can also be understood emotionally. But then I cannot define it as well as when I want to describe it. We technically make a difference between an ABC description and we call it intellectual approach; and an emotional one which is just a presence of that what is giving this so-called 'I' a quality of a higher nature, and Observing me - although I don't use the word observing - being present to me with the emotional quality of that 'I'.

Jean: Hmmm.

Mr. Nyland: I call it 'I'. Sometimes I call it the presence of a higher form of being. And sometimes I say an 'I' being in existence can be divided into two parts: one an intellectual part, and the other an emotional part. But you see I keep on describing that, whatever might take place, in order to make it more clear to my mind what actually could be the case. If I don't want to intellectualize about that, all I have to do is to say something is present to me; and I feel that that what is there is there for my purpose in order to tell me by its presence what I should be.

Jean : Yes.

Mr. Nyland: But you see it is difficult to define then what I should be. And many times this question - even if I want to think about it, or to try to determine what is really the quintessence of such a feeling, or an emotional relationship - I have to start to consider what actually takes place. Something of a higher nature is present to me. Somehow or other I know that that what is present to me of a higher nature will have an influence on me which makes me, in my feeling, realize that that what I am is not in conformity to that what is of a higher nature. And so I must take on, if I can, a certain posture; or a certain condition in which that what I am, myself, can remain in existence in the presence of that what is of that higher quality. Sometimes we say, if God were there, what would I be? And I have to continue to think about it a little bit, even if the whole experience is an emotional one. And I only use that word emotion in order to get rid of certain things being put in words which sometimes, because of my type, I don't like. I like to feel, and feel my way all the way through. At the same time, when I allow that for myself, I'm very much in danger of becoming wishy-washy about my feeling, because there is no sharpness in the feelings. Even I have difficulty to go from a feeling to an Emotion, and then from an Emotion in intensifying such a feeling, and becoming more and more Emotional. How far do I go before I reach even the realm of something that I say is of a higher emotional quality? And at most I think what I can experience is a result of such a being of a higher level being present to me, me being at a lower level, that I understand more about the

relationship which then exists. And that I say, by intuition, following now the world of my Emotional state, giving it a certain word with which I'm more or less familiar, because intuition is not something that I could then define in any intellectual sense. But I still have a very difficult problem.

What is it that I should be, or become, in the presence of that what is higher, and I have to have respect for that. And that what is now observing me from that presence, what influence will it have on myself? So I cannot get away from considering what is an influence on myself in respect to my thoughts or my feeling. I say for my feeling it is probably fairly easy because I can say, yes, I will yield to that what is there, and in that sense I will become as if nothing. That I can understand, Emotionally. So, it may mean that I will have to lose different qualities of myself which are now precious to me, and my selfishness, egoism, conditions of that kind in which I as a human creature happen to live, I have to give that up in the presence of that what is higher, so that that what is higher can see me really as I am.

Jean: I see.

Mr. Nyland: And not myself, or the Observation by this higher creature looking at me - not be influenced by the form in which I myself am represented.

You see, that takes care, you might say, of my feeling part because remaining that what I am, and gradually in my feeling world trying to eliminate what I believe is not becoming to me in the presence of that what is higher, I become much more of a smaller kind of a personality, and very humble. But at the same time, there is no further description as yet. And at the same time, even in the presence of that what is higher as a creature observing me, I still have a certain mind which starts to function, perhaps even describes. I say it ought to go over into devotion. But devotion can only be for that what is really higher than I am without any further description. And the accent is still on me - the way I am. So I must now further include, when my feelings are reduced, and that I have no particular consideration of particular value about myself, I also have to reduce the thought processes which take place in my mind, I have to reduce them also to practically nothing. Because that would be the proper attitude, that in the presence of that what is higher, like God, I become like nothing. And I can accomplish this by means of the continuation of an Emotional state, and not wanting to define it. But at a certain time I have to consider the totality of what I am as a human being. And then that means that not only my feelings have to be reduced to nothing, my thoughts have to become as if nothing, and I myself have to shrivel up as if I'm nothing.

Jean: Hmm.

Mr. Nyland: You see what I mean?
Jean: Yeah, I see it...
Mr. Nyland: It's very difficult to introduce at such time Impartiality, than only by the reduction of myself into the state of humbleness. Then the creature of a higher nature is Impartial to me because I become like anyone else as a form of Life, but this form reduced to a minimum, and the accent is then still on my aliveness as a human being.
Jean: Um hm.
Mr. Nyland: All right?
Jean: Thank you.
Mr. Nyland: Yah, those are difficult questions because, when you want to continue to feel, you always want to put it in some kind of a word, and there must be a little bit of a mixture of both: that your thoughts will help your feeling and your feeling will help your thought. Because you have to be quite sincere about it. You must know that a person as a personality can never function in one center only. There's always a combination of the three centers, not only that they are used to it, but that is the condition of a man on Earth. Because it is impossible for a man to develop by taking one center out of the three-center being, and developing it on its own. It can develop by itself, at the expense of the other two, because it cannot be separated from it. And, although there is that possibility of a development by itself of each center, it does not mean that a man in developing one center becomes a real man. You know the distinctions: fakir, saint and yogi. There's nothing against developing a center, but I say it is at the expense of the other two; and the result is not harmonious.

The emphasis with Gurdjieff is always on harmony, on that what could become equilibrium, what could become fully developed of each of the centers into full-grown bodies. So that then, when that can take place, that a harmony can result when these three bodies are working in harmony with each other. And that the development of each of such centers to its own full-growness takes place simultaneously, not one after the other. A yogi would have to catch up, leaving his mind, and then try to find out what is needed for becoming a fakir, or what may be needed for becoming a saint. It not only would take twice as much time, but he wouldn't be able to do it. Because, for the development of each center you do need the others, since the total personality is made up of all three. And you cannot separate them, particularly, let's say, physical and emotional; they are almost one practically. For practical purposes, they are. And when your mind is by itself, it has not an influence on that; if a mind would be able to change into functions of a higher nature, it would do it by itself without taking hold of the other two, because there is no road. Well, don't let's philosophize about that too much.

Now have you questions? Because you must now remember that this meeting is devoted to different definitions about Work - preparation for it; motivation; reliable conditions; and what are the attempts as one wants to describe them? Up to the point when you start making an attempt, that you keep in your mind and your--tomorrow, and tomorrow you start talking about what is the result of your attempts for Work. Who has questions?

Mark Horstman: A question came up in our small group about Impartiality. And we thought that we would ask about it tonight.
Mr. Nyland: Is it a question, Mark?
Mark: Well, it's more to clarify. We're having a rather long discussion. And in a sense different sides thinking about what it is, and when it happens. And we want to get clarity on it.

Mr. Nyland: Good. Tell me a little bit about the discussion.
Mark: The way I felt about it was that...
Mr. Nyland: No, what did so and so say? Not by name. I don't care. What was said by one or another. What was the discussion about?
Mark: You mean what was...
Mr. Nyland: Yah, you have Impartiality as a subject, and you started to talk about it. What did you talk?
Mark: I'm not sure what you are asking of me at the moment.
Mr. Nyland: Oh, remember the discussion in the small group and tell me about it.
Mark: It started with one person saying about how it seemed Impartiality was - how it was very far away, and couldn't be, it couldn't be gotten so easily, and seeing the condition of oneself and how - it's like it was - like that was something that was very far away from a person. And I - for myself, I sort of took a little bit of an issue with it, because I thought that I heard you say and it's been my experience that Impartiality is not such a difficult thing. I mean it - it is not a - like in an attempt, when the energy goes into the creation of something else, and you're making an attempt it seems to me that something is Impartial at that time, and even I could say that at those short times I, as a personality, am impartial also toward my body. Now I...

Mr. Nyland: Why - why do you think that idea that is such a distance is necessary? Impartiality of course must belong to something that is Impartial. Or it can be the description of a state of Impartiality, of something that exists and is functioning Impartially. So of course it is an attribute of

something. It may be sometimes yourself. But we start by ascribing it to an 'I' having that particular kind of quality. So what is Impartial? Not divided, not in part - total. So there is no gradation. There is no valuation of that what is better or worse than something else - comparison. So there is no comparing with anything else, just taking that what is observed for whatever it is.
Mark: Hmmm.

Mr. Nyland: It always has to be in a process in which something is functioning which we call an 'I', and then Observing, and the Observation has to be Impartial. That means it has to give Impartial results. But the degree of Impartiality, or the ability to be Impartial is a quality of the 'I'. That means that an 'I', in Observing me, is not identified with me. All it is, looking at me without having any reason to change that Observation in describing it. When I take something that exists for whatever it is, without wanting to describe it or doing something with it, associating something else with it, recognizing it, seeing what kind of color it is and form, and so forth, part of my energy is used for the description of it. And that means I am, as it were, attached, identified, with that what this person, whatever it may be, is seeing. So when an 'I' is Observing nothing of that kind happens to take place, and we say the Impartiality is mostly that that what is being Observed is not a like or dislike. That is, sometimes I say, it leaves me cold. It just is for whatever it is, and I accept that fact of such existence. That what brings--that brings in the word Acceptance of that what is, as is. And if that what is being Observed is me, it is that realization of that what I am. And Impartiality then means a statement of a fact existing by itself without interference from--with any emotional energy. Yah?
Mark: I understand that.
Mr. Nyland: Yah.
Mark: And that - that is--that has been my experience and I guess my problem is being able to distinguish the qualities of an attempt from myself.

Mr. Nyland: The difficulty is in doing it. And if you, yourself, do it without having an 'I', you will have a hard time becoming Impartial. If it is then a function of your ordinary mind, which is looking at something which is you, immediately there is a recognition by your mind of that what you are in a certain kind of description. And most likely when it's yourself - some kind of attachment. So, for that I take an imaginary something which has a quality which I, in my mind, don't have. And I say that process of Observation must now start from that entity of an 'I', which is Objective. And because of that, it has an attribute, a quality of being Impartial, particularly regarding myself. We will leave it at that, because if you want to describe freedom from associations we go into a little different kind of an aspect. But the main thing

for Impartiality is really not to have any feeling whatsoever. It means not the introduction of anything that is a personal something, into this process of Objectivity. All right?

Mark: Thank you, Mr. Nyland.

M2587 Thursday June 26, 1975
Extending an Awareness

Frank Conaway: Last week, we were talking about extending Awareness and extending Work into areas that are gradually or increasingly difficult, or applying it in less then--in circumstances when they wouldn't otherwise apply and trying to extend it over that kind of circumstance. I think my question's changed a little in this week but there's a lot of—there's a lot of gray area in that, that I--when I don't really know whether I'm Working or not, or don't know whether that kind of extending is really taking piece.

Mr. Nyland: Frank, you will know by your behavior. In the first place, whenever you want to extend it, I think many times trying to deepen it is a good step. It's not in the right direction, but it is different from what you have been doing, or rather what was probably the greatest majority of times that you Worked on yourself. Because when it is a Moment, it can extend in duration. It can extend also in depth. So when it is changing by the increased wish, and in that sense, a deepening influence, you already are trying to treat an 'I' to a different aspect of yourself. If you do that when you are used to Work in certain conditions or you are already familiar with what you are as a personality - so that this 'I' almost, in those instances, has become a friend of yours - then I think it is easier that you try to extend it now in duration when you are partly familiar with what you can expect. So don't try it as yet in unfamiliar grounds.

Continue to Work. And when there is that wish which you now know has disappeared. Because as soon as the wish disappears, the 'I' disappears, and there is no Objective fact any longer. As soon as you realize - with other words - that you are asleep again, and you have the thought that you would like to Wake up again, you make that attempt, but in similar conditions as previously.

Whenever you are familiar with your self in behavior, it is not so difficult to extend an 'I', because you are—you know very well how automatic you are - and anyone is. A mechanical something that starts in a certain way, and you know about it, usually will end up a little further on in the same way as usual. And particularly when that has to do with habits which one has, let's say, in walking, or the way one is behaving when you turn a corner, or whatever it is that you do when you're shaking hands with someone. You are sufficiently familiar with yourself that that is you. You could even recognize yourself, or someone else could recognize you, by your posture or the way you are walking. It is a very definite characteristic of a

person. And so one takes these kind of activities and extend then this ‘I’ by a constancy of your wish not wanting to let go. It is determined by that.

You are going in a certain way. There is an ‘I’ and you don’t want this ‘I’ to go. You want to say, I want to remain Objective. When you say it, you are again in the same realm as, I want to have a wish to Work on myself. But you let it be followed by a plea to the ‘I’, Don’t leave me now. Again, you say that seriously, Don’t leave me now, because now I need you. I have made up my mind that I would like to have you with me as long as you are willing to stay. And my desire for making you stay is dependent on my wish to have you stay. As long as my wish is there and it is sincere, I would tell this ‘I’, even, You have no right to leave me. It’s a different thing, because then the ‘I’ will understand your expectation. And the ‘I’ will listen to you twice before it goes.

Again, extend it in conditions which are simple, conditions about which you have some kind of control - like a walking - and you can go wherever you wish. You can avoid influences from the outside, or at least bring them to a minimum. And as you walk - and step by step - you see, each step I want to have an ‘I’ with me. Each step means I have to have that wish for the ‘I’. And I keep on saying, “This body is walking, is walking, is walking, is walking.” Things of that kind. You will see that, after a little while, it’s not so difficult to have an ‘I’ be there longer, because nothing special is happening to distract even an ‘I’. And this is the state in which I have to be. If I’m convinced that I want to get something from this ‘I’, I will very definitely know what I want when I’ve had a taste of an Awareness process which has taken place before. And therefore I will recognize it by that what I am; so I said that I will know it by my behavior. You understand what I mean?

Frank: Yes, sir.

Mr. Nyland: It will make it a little easier; I hope.

Frank: Yes, sir. Thank you.

Mr. Nyland: All right? Good. Next week, again talk.

M2588 Saturday June 28, 1975
Prayer and emotional approach

Marilyn Frauenglass: I've had experiences of an 'I' which is an Objective faculty. And I've had experiences that come from a supplication and come from my heart. And I can't, for myself, make a connection between those two ways of Working and two kinds of results. And when there's a very strong result from an emotional and prayerful Work attempt, it seems to stop me from making a kind of ABC Work attempt for some time, because I want so much to have the emotional.

Mr. Nyland: Why do you really want to put it in words? If one could understand that wanting to explain it in accordance with the rules of ABC, that you have to find such things in words, why do you, when there is an emotional state which can give you satisfaction? No one really feels that it is necessary to bring things - certain emotional states into words, because there's always that fear that the words are going to affect it, and that that what is emotional is too sensitive for the word itself. So I would not try it. I would emphasize that what really gives you, at certain times, a very definite - call it a satisfaction as a result of prayer, or that kind of communication on an emotional basis with Life existing, wherever it may be that it happens to be. And that you, for yourself, have an experience being in the presence of that what is of more value to you, because that would be the definition why you are affected; that that what is present to you then, that it is a question more of yielding, to see that that what is of higher value will be able to accept you.

Because in prayer it is really that relationship that you try to establish. And you can call it your God to whom you pray, but your reason for wanting to pray is really that God will accept you in the way you are, sometimes explained even much deeper than simply saying, here I am. Even one goes as far as saying, I am what I am as the greatest sinner on this Earth. Or whatever it is that one is religiously brought up with, that you feel that even in the presence of that what is higher, that you really feel much more and more humble, and that you are actually not entitled to receive that kind of grace from Above.

I would continue not to think, but to feel about it. I would try to bring within one's life a language of yourself which you can call an emotional one in the attitudes and intuitions, and real feelings in purity which will start a certain kind of a language, resulting in a conduct of yourself, constantly trying to imagine that you are in the presence of that what is higher, and that that what is higher can actually see you. That is, actually seeing, perceiving,

and we say benevolently; or ready to be graceful to you, giving you the opportunity, when there is a wish for development, to develop really to the best of your ability from time to time. And then, every once in a while, again and again, asking: am I, with myself as I am, on the right road, or is there something that perhaps could be made known to me in my Conscience that I should do? Is there something I have neglected? Or did I do something that was wrong that I should not have done? Please, please and pray for that. Tell me what is it that I must now do? Because, after all, the doing of myself is that what will prove, of that what is within me, as to the value of that form of inner life.

Forget about ABC for a little while. It's not necessary to put everything in terms of words and concepts. When you wish to catch a butterfly it will be wonderful if you could catch it, then maybe you can chloroform it, and put it in your album, and pin it up. But you see, that's not nature anymore. That is just a little museum. But when you touch a butterfly with your hands, it's very difficult to erase the influence of your fingers on the wing. And I would almost say when that happens, the wings of the butterfly are damaged forever. Try to avoid it. Try to see a butterfly flying. And sit in front of it and say: how beautiful and wonderful that is, as a form of nature, which for me, is more pure than I am; wishing then, for myself, as it were, to become like a butterfly. You see, a butterfly comes from a cocoon. It comes from that what is imprisoned. And when I compare myself to that kind of a butterfly, I would like that kind of freedom, as having left what encased me as being in prison in the form of a cocoon; then having become that what I was before, like a worm; then becoming a butterfly is for me the solution of my life.

Look at yourself that way, treating yourself also tenderly and keep words away from yourself. But develop within yourself your real emotion, which is based on the purity of your heart. And to that extent, that that is real for you, adjust your life in accordance with the presence of that near you.

Marilyn: Thank you.

M2588 Saturday June 28, 1975
'I' and inner cry

Dalewar Jangjoo: Isn't it in Awareness something that a person is crying out, and as a result a person's wish is executed by the heart?

Mr. Nyland: I think there is a wish within oneself which could cry out, if it is free enough to cry, and if there is something that can hear it.I think in each person there is an inner desire, seeing many times how he is bound in the way we mean it, how unconscious he is, sometimes how dumb and stupid or whatever is as a judgment he has of himself.I think many people are striving for something that they know that ought to exist, and they don't know how to get there. I think, if there is a cry, it cries out within. You may not always know where the cry comes from. And I think that is usually the difficulty, that, I feel that there is something that ought to be satisfied.I cannot find the words for it, and I don't know how to live in accordance to derive a solution to it.If there is an 'I', there is something of a different nature that is present to a person, which has, you might say, besides being an 'I', also ears to hear that what Magnetic Center is crying for.If that is kind of a symbolism that appeals to a person, I think it's quite right that he creates an 'I' for the sake of finding that what ought to be set free. And we've talked about that - that kind of aspect.

The sensitive person, quite emotionally developed sometimes, with a willingness to still his own cry of selfishness, is able to listen to that what is of more value to him.And when he starts to listen and wants to understand where it comes from, he will find a way to find it, and then in combination with that what is crying, and the knowledge which is given to this 'I', there is a possibility for a further development on the road to freedom for the man in whom there is that cry.

M2585
Group I Barn
Thursday June 19, 1975

So, this is supposed to be a Thursday meeting in new format. Maybe it was difficult to define who should come. I left it, as you know, to each person's conscience. And when you have a conscience, you have to ask yourself a question: "What are we having this meeting for? That means, to what extent have you prepared for something that you want? And I made a distinction between people who do know what they want, who are fundamentally interested in Work, who see the necessity of Working. Supposing I say, all of us are in prison. Who can agree with it? I mean that you feel it in your bones that you are bound. I think you have to ask yourself that question because that is really the consideration why you should be here tonight.

Of course, I will go over the attendance list to see who I think should not come. I wished I didn't have to do that, but you know there is something that you must remember. When we now talk about Work itself - application and experience - some who are not familiar with Work as yet, or don't even know what it means, or don't understand really the terminology we use, may be impressed by certain statements of others who are further along the road of understanding, a road towards Consciousness and Conscience. And then when we talk about it, I wouldn't say it is like higher mathematics when you're still on the level of equations; at the same time, there is a certain calculus - that is, there is a terminology which you, when you begin, cannot understand because you have not that experience.

I think you must realize that because what is the result of Work on oneself? We have in mind that we are, as I say, bound, that something is within one which cannot function, which is held back. In the first place, it is life as Magnetic Center which is bound within one as we are a body. But it's not only the body; it is whatever we call feeling and whatever is thought processes and these kind of functions of a personality also are binding for life; that is, we are not expressing in a mental way about what we really are, and neither do we feel with our feeling the reality of life. And so when we talk about advanced information, institution of higher learning, it may do damage to those who really are not as yet familiar with it, and giving them advanced knowledge of that kind may prevent them from really Working down to that what is essential first. And that they cannot understand, when

they know too much about what might be in the future, of what actually is the present where they should start.

In a very general way I don't mind that people come at your own risk, but I really would consider it very definitely if it is going to be good for you that you listen to this kind of advanced knowledge, because that is my aim. I don't want to talk about little bits of nonsense we talk about in the beginning, lovely as it is and necessary as it is, I don't want to spend the time. I will refuse questions of course of that kind and they should not be asked. I have in mind a group of people who understand that this kind of bondage of a man, simply because he happens to be born on Earth and the conditions on Earth are such that he is bound by his form, his feeling, and his mental processes. And that in order to free that kind of life from his own Magnetic Center, it is necessary first that he has a concept of what can set that Magnetic Center, that Life within oneself, free. For that you have to have knowledge of yourself otherwise you don't even know where to begin, and it cannot any longer be on a general basis by having a nice feeling about it, or every once in a while expressing a wish that perhaps you would like to Work but you cannot do it. All that is now forgotten; that belongs to grammar school.

We are now going to talk about the actual application in seriousness about one's life: daily life, life with aspirations, life which already is affected by an inspirational quality of an actual deep-within-oneself-wish, a wish for a development of one's Inner Life, sometimes trying to understand the form in which Life is expressed in our daily experiences, but where there always has to be the background of Objectivity, and at times quite definitely must be put to the foreground because that is where the emphasis is going to be. We want to talk about Inner Life and the possibility of development of that, not in your ordinary existence. It is placed in your ordinary existence because where else would you put it?

But I want to make the emphasis very strongly on an 'I' existing, having been created for a very definite purpose to help a person understand what is meant by Objectivity which, in our terminology, means freedom from subjectivity. Sometimes we say preparation for being able to die, at least with the physical body leaving that on Earth, and continuing to exist in the form of a Kesdjanian body and in the form of a Soul. We want to talk about how to build a Soul, not primarily how to embellish your life. So the questions cannot be any longer on your difficulties in ordinary life, which of course everybody has and everybody must work through, but I don't want to talk about that. I want to talk about the concept that is within each person wanting to Work on himself, for the sake of setting certain things free which are

within him and belong to his spiritual existence, that what really is the motivating force for any one man who wishes to become a real man and harmonious, in the sense of Gurdjieff. It means of course that this question of harmony has to be understood.

What is really meant by a harmonious man? Saying sometimes that he has to become Conscious, that he has to have a Conscience, and that because of that he can have a Will. That it must be a man who is harmoniously developed, a personality which can become or is on the way of becoming an Individuality. And the definition for an Individuality is that such a man has developed his three centers simultaneously, not one at the expense of the other two. At the same time a development of each of the three centers to their possible full-grownness of becoming a body, at which point, when such three bodies can coexist, there is a chance that there is a level of his being and his being becomes his harmonious man. That is the real aim. And you understand now why it is serious because, in the first place, you have to understand what you are now, and I assume that you do know; that you know enough about yourself that you don't have to talk about it any longer; that you see your tendencies and that what binds you, that you see that because of that, you are in prison.

And I would like those who understand that to find out how can they get out of prison, how can they, when they know that they are bound, and there is some reason for being bound - the reason being, being on Earth - how can they, a few, get together and make plans, you might say, to escape. How can one do it and how can a few do it unless they have a plan that each one understands, so that there is cooperation of that kind, having in mind a fulfillment of a plan of escape. And that such a plan has been made by a confrontation for each person in connection with his 'I', which 'I', you might say, is the outside help that is given, kind of preparing, helping, and making a plan, so that such a plan can be successful. And that when a person can escape from prison, he then will be under the further guidance of an 'I'.

We simply say that an 'I' existing has to start to operate, to be able to give advice, a certain kind of knowledge which is reliable, an absoluteness which must be understood by all the three centers, and then encouraging such centers to wish to grow up so that the total personality can grow out into an Individuality. Our ordinary life is very much like the middle 'C' on the piano. It is a tone that is struck. I call it an unconscious existence, but fortunately in music it can be understood in a little different way because, when any one tone is struck, it has overtones. And the process that we want to be engaged in is to see to what extent can such overtones be heard, and even how can they

start to exist on their own and eliminate the middle 'C'? The first step obviously is a (- - -) you might call it a Do one octave higher, and there are several overtones, the first one being that higher Do, the first Do on the scale. And that the process of changing a personality into an Individuality is a slow process going from Do to Re, Mi, Sol, La, Si, Do until that second Do is reached.

And the characteristic of that in relation to the first Do is that the rates of vibrations are twice, compared to the first Do. The higher Do vibrates in a different rate. It means it is a higher tone, but it also means it is much more sensitive. And it includes the possibility of being separated from the first Do and to stand on its own feet. And so that process means that I gradually, going from the first Do to the second, want to eliminate the influence of the first Do, so that then the second Do can actually start to function in its way, I say, at a higher rate of vibration; that is, less density, more sensitivity, more ability of mentally having an insight in that what is actually the purpose of one's life. And the influence regarding one's feeling is that it should represent, in the form of a Conscience, a certain force which starts to operate, away from one's own selfish attitudes, and giving up more and more such qualities of the original Do which are inherent in each personality, and gradually including in that concepts of the totality of Life, beginning with the form of life as represented by one's Inner Life.

So, we are talking about how to become an Individuality, how to become free from the bondage of one's personality, how to find the reasons why we want to Work towards that, and why we wish to take on responsibility. It is a question, when you come here on Thursday, that you have Worked, not only the Thursday at the last moment thinking that there is a meeting. You have to Work during the whole week, day after day, whenever the thought comes and you feel it is possible, as we would say, to Wake up with an 'I' being present to you in your different activities, to whatever extent that might be. And that of course is determined by your attitude. What is it really that you want within yourself?

We talk many times about a Man Number Four, a person who is really already a little free from the ordinary One, Two and Three as ordinary centers, who can accept that there is a possibility of further development and that he actually has a wish to develop and, I would say, a wish to develop in a very definite sense a la Gurdjieff. Because that is what we have to talk about. When he talks about Objectivity and an 'I' existing, there is a very definite reason for using that kind of a concept. It is not just something that you want to do in order to improve yourself, or to become a little bit more facile with

your mind, or even the deepening of your feeling. It's an entirely different concept which does not belong to this Earth and where one, nevertheless, wants to think about it and feel about it and see what can actually become the activity of oneself, instigated by those kind of possibilities of becoming Conscious and Conscientious.

And that there gradually should start to exist within a man a desire for having a real Will, of being a man - and I've defined many times what is a harmonious man - that there has to be during the week, many times such thoughts and feelings regarding that Work, and that you take off the time to be in contact with that wish, and that you at times want to study and sit, think, maybe even try to make contact with that wish. I don't care how you want to call that. It's a question of your seriousness and your attitude, and with that kind of information about yourself; the obstacles you have found, whatever the bondage was that you realized, whatever there was in the type of yourself, your difficulties that you have to learn to overcome, or at least to start with, understanding them in the real way, in accepting them - such bondage, such principles of your character even, such ordinary traits, such forms of behavior, such habits - all of that belonging to your personality in the three different functions of the three centers - that at least you have an idea that that actually is the truth, and that you then know, once and for all in that kind of an Acceptance on the part of an 'I' seeing you, observing you, becoming impartial to you as a personality, to be able to eliminate the thought processes of association and your own wish for wanting to explain things, and to see how you can rationalize yourself out of conditions you don't like.

All of that you see, I would say, has to be behind you more or less, and that will help you to have an attitude of really wishing to come to this meeting in that kind of a state of receptivity, wanting to find out what is there for you to be used for the following week, so that the next week we can continue and not repeat the same thing; with other words, that we can grow up. That is the purpose of these meetings.

I've tried this a couple of years ago by having twenty one meetings, and we called them Firefly meetings. For me, they were a disaster as far as the results are concerned. I think they were good meetings in a general way, but they did not function and did not lead to the results that I hoped for. I don't want to make a similar mistake. Perhaps at that time I was not strong enough to tell people to get out. This time I will tell you and ask you not to come, sometimes maybe because you may attempt a question, sometimes because I happen to know something about you and I would say it is not for your benefit that you even listen to these kind of higher mathematical

formulas. But be that whatever it is, we will see in the future how it will work out.

I want to mention to you that you must come with the proper attitude of wishing to ask questions or make statements if you possibly can. The attitude can be such that maybe you cannot ask a question, but at least you have to participate in the discussion of a group, so that if there is a chance that you could ask, you would ask, and you would feel free to do that and not sit all the time in a meeting without speaking. So that every once in a while you must force yourself to make a statement about your own state, of what you are as a personality, and what you know about yourself, and what you think perhaps you ought to do; and then asking what is it that Work itself can do to help me to get out of that state of bondage.

So we don't expect people, all of us in one evening, everybody to ask a question. I'm interested in your psychological attitude, in your real conscientious wish to come here to see what you can do for yourself, for the following week. I think it ought to leave out many people who don't know very much about Work. And I'm quite certain that it is necessary to provide for such people opportunities to listen to the principles of Work, the beginnings, the definitions, very similar to what we try to do on Tuesday, and also a discussion like on Wednesday. Those groups don't exist now any longer. At the same time there are people who would like to try out for themselves to become, let's call it, the beginnings of a teacher. I'm not at all against it; I encourage it very much. It will have to start in this group with the small groups, so that then they - whoever has that kind of a wish and wants to be able to communicate to others or wants to make clear for himself that he knows what he is talking and thinking about - that there is an opportunity first in a small group, every once in a while, to invite someone of that kind - let's call them the greenhorns, and there are still quite a number of them in this group, and no blame because that's in the nature of it. Many people, I think, come here in order to derive some benefit from the group itself and actually are serious about wanting to find out about Gurdjieff. So there must be an opportunity given for such younger people to come to a group, I say beginning with a small group.

But then maybe someone might have an idea that he would like to give a little lecture, some kind of form of communication, both for himself to test himself out to see how clear he is or she, and then communicating that to those who are willing to listen. Such groups should exist every once in a while, not on a regular basis. Whenever anyone feels that he is ready for that and wishes to do that, he should simply announce it; there's going to be some

kind of a group to all who want to come because so-and-so is willing to moderate that kind of a meeting. That is one way. I hope that several of you want to do that. I don't want to take the opportunities away from people who really have to learn what Work is for themselves by means of having to formulate in the presence of some who may ask questions.

There is a second thing. I would like Work to be discussed much more than happens at the present time. Work is not dependent on a few meetings and Work is not dependent on an activity, and mostly, in most cases an activity, particularly when physical work is involved, is not very conducive to happen to think about Work itself, you yourself, when you are hammering or sawing, or even when you are attending to the office, or when you are reading, let's say, for transcriptions.

There has to be much more among us of an exchange, and from now on I will ask you to consider the lunches - the daily lunches - of that kind so that you come here not to talk about a lot of gossip or about things that are perhaps a little important, but not so much. But that there is a certain time set aside, perhaps even certain lunches, or a table where someone can say a few things - not much, and not in the form of a lecture, mostly in the form of reminder, of saying to the people he works with; we are going to work again this afternoon and we have to do this and that and so forth. What can we do to help each other to remind each other that there is another purpose connected with just making toys, or pottery, or building a house. That you are reminded in the middle of the day, like many times I've suggested - it happens that way on a Sunday that you still have an afternoon where you can do what you didn't do in the morning, because you were not sufficiently alert to the possibility of that. I think in that way there can be - I talk all the time about elders of the church - I talk really about the possibility of a development of a group of understanding, of wishing to cooperate on that kind of a basis, and helping to remind each other so that then they, as a real nucleus being alive, can become presentable and examples, and giving indications for those who are green in what direction we wish to go.

I want to delegate all such things because I cannot be present; it is up to the group to take over. The group as a whole has a responsibility and the variety of different activities that we are engaged in are going to be headed up by a few people becoming responsible for such activities as we do have; let's say contact with people in other parts of the country as far as groups are concerned, or correspondence of a certain kind so that there is more and more a uniformity of how to answer and what to do, and to eliminate the correspondences which are not worthwhile when we get a great many, or

several letters from people who don't know anything about Gurdjieff at all but are perhaps a little mentally disturbed and think that we are some kind of a commune. All of that I think can be regulated. Our arrangements we have regarding the children, the school, it has to become more part of us. We have a little bit of a get-together tomorrow, and it is the first time that some of the children will graduate. Where will they go and what will they take with them, and to what extent can we even feel that that what they have learned is going to be of use to them? But it's not only the school.

The cooperation of the crafts - necessary to understand the meaning of craft, not the commercial aspects which are very small or should be. A definite wish on the part of those who are interested in that to work together in an exchange on an artistic basis, on wishing to make things right and beautiful and useful, and whatever the form it ought to take - going out and having one show after another, or gradually building up certain things that can be managed from here, and that also can profit by the existence of the Railroad Store.

Such things we will talk about as we go along. We will have different arrangements for people where they have to live. What actually is taking place with their living - I mean Guesthouse, or the Jones house. The crafts people I hope we can move gradually to the Chardavogne Village. But for the time being what is happening at the CBA, the Barn we are now using? There is not enough understanding among many of you people. It has to be regulated so that such things can become self-sustaining. There should not be any particular reason why people who use that, including the CBA office for keeping books, etc., or where there are telephone calls made, that that is not attended to by those who are responsible. Such things are very important, you must understand that, from a standpoint of the little bit of organization that is necessary for us to maintain.

You might say those are little side issues but they will all originate and be discussed even on a Thursday as to the attitude of people, very much as we have talked several times about the attitude of people who come here for the weekend and who want to really be organized sufficiently so that there is not a lack or not too much, let's say, waste. I want to say these things in the beginning because we have to keep track of them every time so that we are reminded: what is the level we wish to maintain?

If you have anything to say regarding a Thursday evening as it is now going to be held, let's talk.

Elaine Knight: Mr. Nyland?
Mr. Nyland: Yah.
Elaine: It's Elaine.
Mr. Nyland: Yah.

Elaine: I've had a question for a while and I've tried to apply it in my life and I brought it up and talked about it in my small group. It applies to a lot of what you were talking about earlier and what you've been talking about for a while. To me I call it in my life and in my Work, balance because I certainly know that I haven't gone into anything that could be called harmony or unity. But it seems to me that balance as an approach in my Work is open to me and possible. And I'll explain how I mean by, as an approach. Originally when I started to Work and make attempts it was a very haphazard thing coming from a very emotional place. And that went on for a couple of years and recently, last fall I began to desire a certain clarity for myself. And my approach more and more simplified and became something that was not so emotionally charged, but that came from a place that I felt could go much more in the direction of Awareness. And for almost a year now I've been Working in that way. And all I can bring to that kind of an approach is - has to do, as I see it, with energy.

I try to have, when I make an attempt - my body and what I'm doing - to be as simple and as relaxed as possible. I try not to charge myself emotionally or to work myself up, but to simply, to create 'I', to have something Aware of me. And most of the time this gives me a moment of Awareness. I very much feel that I'm getting someplace in that way, but I still feel like I want to understand more what it means to Work on yourself in that way in three centers at one time as an approach. I feel like it eludes me when I wish for it as an approach and so I just make an attempt.

Mr. Nyland: Elaine, the attempt is when there is an 'I', that an 'I' observes, that is, is Aware of oneself doing, whatever one is doing. As I explained some time ago, it will include the thoughts and the feelings. But there has to be such a definite entity as an 'I' existing, as an Objective faculty, which is Aware and on account of which that 'I' can accept me for whatever I am. I cannot expect any balance and I cannot expect to go even further until I get to the point of such complete Impartiality regarding my personality as a whole. And each time, when you say there is an Awareness, there has to be that kind of taste that you are, at that time, nothing in the eye of 'I'. I think you have to deepen that much more because you're liable, when you talk about energy or you talk about an 'I', I wouldn't say flippantly, but it is not as yet felt that there is an 'I', that there is an Objective something present to you,

and that you, in the presence of that Objectivity, are a different person. And there is a realization of such existence of oneself that only can be acceptable without any description whatsoever about what you are doing. There has to be a very strict separation between an Objective existence as a result of your Inner Life wanting to grow up, and your ordinary outer life, also continuing to exist.

And I'm quite certain you have not exhausted all the different forms of your ordinary life in the expression as we have it, in the form of the body, the thinking and the feeling processes, in many conditions of your life, not limited to a few things that you are doing regarding any kind of activity. In your whole attitude, you should have the gamut of the totality of all manifestations of yourself, being as it were scrutinized under the 'I' Observing that what you are. You will see when that starts to take hold of you, that there's a tremendous amount that you don't know about yourself in that sense. That you must Work for.

Elaine: That's very and - and - then not worry about . . .

Mr. Nyland: Don't worry about the rest. When there is an 'I', the 'I' will tell you, will tell you at the proper time what has to be done. You have to become free from yourself.

Elaine: It's, it's the reason that I was searching for that kind of an approach was not to almost broaden the base of my Work but - was because I was feeling this kind of bondage and seeing or thinking I was seeing that that kind of bondage came from that, at least in part, that imbalance.

Mr. Nyland: Whatever you want to call it, you have to be sure that there is an Objective something present with you and continues to be present, not just a little, I call it, flash in the pan. It's not a little thought, it's not a little feeling. It's a tremendous thing to make an 'I' continuously existing. When one is working on ordinary things or talking. I said the other day, shaking hands maybe, an 'I' can be there but it's not only shaking hands. These are all kind of expressions I use, in all kinds of confirmation, reaffirmation for myself existing, wanting to talk about it, at the same time that there is something that is constantly present to me. I have to understand much more the omnipresence of 'I'.

That's why I say, we're talking now quite differently. I'm not talking about just a little bit of an effort. I'm talking about the totality of myself. I

want to know myself as I am, complete, the way I am, with all the characteristics, and I want this 'I' to accept that - not even judging it. I want to see myself in truth.

Try to see that first. Afterwards, it will be quite easy when that is much more affirmed and confirmed and is there in existence, almost I would say, that you can count on it. The other things of harmony and whatever there is that's energy - they will follow in time. All right?

Elaine: Yes, thank you.

Mr. Nyland: Build your 'I'. That's the whole problem. All right?

Elaine: Yes.

Mr. Nyland: Yah.

Fred Curchack: Mr. Nyland?

Mr. Nyland: Yah.

Fred: It's Fred.

Mr. Nyland: Yes.

Fred: My question is very much in this direction. This week I had a very clear picture of myself in the sense of being unbalanced or undeveloped in an intellectual sense and, apart from being able to accept that, as soon as I was able to see it clearly, I had a desire to grow or to change or become more developed...

Mr. Nyland: No. You Accept it. You stop there. No further wish for development or change. First you must know what it is to Accept yourself. It has to be without a thought, without any wish for a change - just I am that what I am, this I am. And no thought, no feeling. Then it becomes Objective. That's your problem, Fred. Work that way because what you started to say doesn't belong here now. You understand what I mean?

Fred: (Yes I do.)

Mr. Nyland: Okay.

Robert Burnett: Mr. Nyland?

Mr. Nyland: Yah.

Robert: In relation to what you're saying about attitude, what I consider to be my real attitude towards wanting an 'I' only is not really

known to me at certain times, and I want to know if this in the line that you are talking about. For example, there are certain things in my life that affect me. A recent example is one of the movements in the movie. Now when that affected me, it - some corresponding part in myself really became alive and it gives me a sense of what's trapped inside of myself from an Inner Life point of view. And what became activated when I was inspired that way was some very deep kind of emotional response and by this time that is linked up with what I consider to be the aim of my Work. Well, at that particular time, when that was happening, I saw myself in - in two parts, two distinct parts. Myself sitting there with my hand up against the wall and my tensions and my listening and all that was happening in relation to that, and also this activity inside of myself which was very strong. And the result of that, once I saw those two things about myself and knew what was happening - I think I knew with my mind - something took place which often happens. And that is that's what became acceptable to me, that there really are those two parts of myself. And the struggle, the struggle that Gurdjieff talks about, I wonder if it's the struggle that takes place when those two things are evident, and those two things are struggling against each other. And I'm asking because the result is a very strong acceptance that that is me, and it's not followed by a wish to change at all, but it's followed by a series of impressions of myself; with that kind of a struggle taking place it becomes acceptable but it also becomes a direct inspiration to Work at that time. Work, Work seems to come automatically out of the presence of that kind of a struggle.

Mr. Nyland: You heard the...
Robert: Yah.
Mr. Nyland: Yah, all right.

Robert: So often, so often when I try and Work the struggle that takes place is myself, not really accepting myself but struggling for an 'I'. And it doesn't always yield a result in Work - I'm sure of that - but this other kind of activity of myself does. Well, isn't it logical that one way to pursue my Work would be to actually try and increase circumstances where it is evident to me that there is really a tangible part that wants that 'I' which is in opposition to the rest of me?

Mr. Nyland: I think it's necessary that there is a wish on the part of yourself
in your personality to have an 'I' created and be present. I think that when you're emotionally involved because you see something, certain things take place in you which are not right. And the 'I' is an impartial judge of that what you are totally. One is affected by certain conditions and emotionally one

becomes engaged in them. But when there are such two parts, you might say, of that when you are sitting and then also something else taking place, there is no 'I' as yet until an 'I' starts to speak.

An 'I', when it Observes, when it is really in existence and when it really starts to accept you, it starts to talk to you in a certain way of Objectivity as a recognition of yourself being what you are on Earth, with all the different attributes you have. And the struggle is that the Acceptance which is expressed by an 'I' is of you as you actually are, and the difficulty is that this 'I' cannot function Objectively because it's constantly interfered with by your thoughts and your own feelings. There has to be much more of a separation of that what is of that higher quality as an 'I' existing, and then functioning regarding the totality of yourself. And it will see of course distinctions of levels of an emotional state or even an intellectual state. All that remains your personality. From that, being affected by something that really hits you, you can have a desire for creating an 'I' as a representation of God. But when it is still within yourself as an experience of an emotional kind, it is not God as yet. And I think it has to be much clearer that Work first is the existence of something Objective which is interested in me and is telling me, first, to accept that what I am; afterwards, telling me what I ought to do with myself. And I don't feel that as yet from your statement.

Robert: Uh hm.

Mr. Nyland: An 'I' is an Objective something as an entity functioning, and that functioning, I say, starts to talk, it starts to tell something. It gives you the information about yourself in a certain way, as we say, collection of facts of self-knowledge. But of course the function of 'I' is only starting then, it starts to look at me, and it is then, and to some extent after the Acceptance - which Acceptance means that there is no blame and that there is no necessity for me on my own part to have any energy spent in thinking and feeling about that I ought to be different. That's why I mentioned to Fred, there is no desire that I wish to change. I accept myself, that the way I am, this is the way I really am. But when that once is the Acceptance on the part of 'I', I, myself, as a personality knows that, that I am Accepted. And then I can start to Work; that is, the 'I' then can tell me what is wrong and what is right with me as a personality because I can then take it. You see where the transition is: the Observation process furnishes knowledge of myself up to the point of an Acceptance of that what I am by 'I'. The step which comes next is an 'I' starting to tell me, in perhaps constant presence to me, of that what I am and that what I should become.

It is very necessary to make a sharp distinction between an Objective faculty, an Objective something or an entity, and that what is still my ordinary life.

Do you see what I mean, Robert?

Robert: Yes.

Mr. Nyland: Sometimes it's very tempting to say I'm emotionally affected and it goes deep, and to think that that is a form of spiritual life which is an equivalent to 'I'. 'I' is much more than that. It has a quality of that kind of benevolence which I understand when I'm affected emotionally, and it is the beginning of an Inner Life. But an 'I' is not an Inner Life. An 'I' helps an Inner Life to grow up to a certain point, mostly I would say becoming Kesdjanian body. But the function of an 'I' is further than that. It's to say that what is the Essentiality Essence of my life existing which is bound - it has to be set free, as I said in the very beginning. And when that is imprisoned the 'I' helps the people who want to set themselves free and escape, to tell them what to do, and for that something must be wakened up in each person with the realization that there is a life force within them, and that the real escape is to set that Life free in itself so that it can actually develop in a further direction of higher Conscience and higher Consciousness.

I hope you see that, Robert.

Robert: Uh hm. Yah I have to consider that.
Mr. Nyland: Yah, I don't think it is entirely clear.
Robert: No, it's not.
Mr. Nyland: I know.

Judy Freed: Mr. Nyland?
Mr. Nyland: Yah.
Judy: Judy.
Mr. Nyland: Yah.

Judy: In relation to that, does an 'I' eventually somehow bring together the two experiences of my life - the recognition of my Life existing within a form, and the information given Objectively about that form, that is, the bondage of it? Is it possible to bring those experiences together into one so that . . . so that . .

Mr. Nyland: Yah. I know what you mean. Eventually yes, but it is not in the direction you think. The question for an 'I', when it exists as an Objective faculty starting and the beginnings of it, is first to give information. That is expressing an interest in that what I am at the present time, and in wanting to Accept that what I am, impressions of 'I' become natural in the sense for 'I' not any further interfered with by any thought or feeling on the part of myself. This 'I', when it starts to function and is a beginning of an Objectivity within one's life, starts to affect the different factors of myself, the different organs, the different ways of functioning in myself, now unconsciously functioning, more and more becoming tinted in an Objective sense. In that way the 'I' helps first to interfere, as it were, with the ordinary conditions of mental activity in the form of thought, and particularly the associations. And this 'I' then, being present to the functioning of a mind, will give the mind a chance to start to function independently in the different departments, without being interfered with by either another department of the mind, or even allowing a feeling to come and interfere with the sanctity of Observation.

After that, and very soon after that, an 'I' expresses its interest in me by benevolence regarding my emotional state, so that then there is in my emotional state a recognition of something existing of a higher nature which will agree with that what I am trying to do with my Inner Life, for which it needs further guidance. But there is first the interest that I know exists, and I then start to make behavior forms of myself, emotionally, in connection with that what I think an 'I' would like me to be. That doesn't happen in a very short time, but ultimately an 'I' starts also to become interested in the manifestations of a person, and the loosening up of the different physical muscles and that what is necessary as sensing, necessary for draining and such little tasks that we do have. An 'I' also becomes interested particularly in the loosening up of the Si-Do of the physical body. With other words, it makes a physical body easier to behave and much more flexible.

So these are the three influences of an 'I' on the three centers, 'I' remaining objective, the three centers remaining subjective, but gradually being formed and re-formed and inspired in a different way of wanting to reach a higher level for their own vibration rates. Now if one can imagine that that takes place, that each of the centers could grow out to become a full-grown body, there's an entirely different state. There are three full-grown bodies which can function independently and could also function together because, you might say, they now have grown up together and they know of each other without wishing to interfere with each other. It is a state of Being. There is a possibility of a fusion between these three bodies, and becoming

then a Being at a higher level. Under the influence of 'I', this fusion can take place.

When that can take place, the 'I' has no further function to fulfill and can again return as Life to the totality of Life itself. The fact remains that then there are three bodies which can function in two ways: one as an entity of a higher level in the form of being a Conscientious and Conscious man with a Will; the other is, going down to the level of centers and behaving then in accordance with what is required for the conditions which are being met on Earth. It means really that at the same time when an entity of a Being exists, it can also exist in the component parts
which were responsible for the existence of the entity. And that is why this 'I' is helpful to produce that, so that in time when an Individuality exists, there is no further need of the 'I' because it has fulfilled its function, and in its place there is a man who can function in an Objective sense as a Being, knowing what to do or not to do totally, in connection with all the three bodies functioning, but then losing as it were, in that functioning of the entity of the Being, their own identity. And together with that, there is a possibility for a Being, as it were, coming down to Earth and utilizing again the component parts out of which it was made for whatever reason it is necessary to manifest on this Earth.

There is a possibility of a Conscious and Conscientious state and a Will going over into an unconscious state, into ordinary mental functions, into ordinary forms of behavior in the physical body, and still not losing its own identity from within, which is Life existing, this time within a man but not in a prison.

You understand that?

Judy: Thank you.

Mr. Nyland: I've compared it many times with the possibility of any kind of an element or a chemical substance existing as a result of two others or three, making a new body with different properties, but all the time being possible to let it return to the component parts out of which it was made. That is the state of a Being as a man existing when he's existing on Earth. When he still has certain responsibilities for the maintenance of his three centers, even if they are full-grown as a body, that he can use them for whatever purpose is necessary in order, you might say, to fulfill a task for himself in this life. It is as if a man could become in that sense a Messenger from Above, being sent for the fulfillment of certain things that are still necessary to be done and for

which his Life must be used. I think a person can reach a level of that kind of entity ready to die but not dying because he has still something to fulfill as far as his life on Earth is concerned. Does that make it a little clearer?

Judy: Um, yah.

Mr. Nyland: Don't look at 'I' in a limited sense. 'I' becomes all-wise, 'I' becomes all-potent - omni. 'I' becomes all-present. When it has reached that state as it were it has given enough for the existence of an entity as a being, which entity then is able to function, as I said, in two ways.

All right?

Judy: Yes, thank you.

Mr. Nyland: It's a little higher philosophy to see what actually the ultimate aim is of an 'I' functioning, but it also shows the necessity that there has to be definitely, very definitely, something that is independent of my personality. I can call it God if I like. It doesn't matter. It is a representation of God. I simply call it not God because God is universal and it is cosmic. We are talking about the region of ordinary self-knowledge, and for that I would like an 'I' to be present to me as if such an 'I' is actually a kind of a person belonging to me and my creation. And it is possible for me to understand that. I cannot understand the concept of God at all. I will have a chance to understand it after I reach the first step up, and with a Kesdjanian and a Soul body, most likely my Soul body can recognize God. But for the time being I use 'I' as the representation of God coming down to me, and from my wish, my prayer, wanting to help me then, becoming guide, guiding me to my fulfillment, and then again leaving me.

All right?

Francisco Staffanell: Mr. Nyland?
Mr. Nyland: Yah.
Francisco: It's Francisco.
Mr. Nyland: Yah.
Francisco: Does that - this change that you seem to indicate - does it happen at one point, when one does…
Mr. Nyland: Of no interest Francisco.
Francisco: No interest?
Mr. Nyland: Nope. When it happens you will know.

Francisco: Yah, but . . .
Mr. Nyland: You ask about the point when it happens, it's too theoretical.
Francisco? For me it's not theoretical, sir.
Mr. Nyland: Yes it is.
Francisco: Um.
Mr. Nyland: I'm sorry.
Francisco: I had an experience of something in which 'I' saw me.
Mr. Nyland: That can be , but we're not talking about that.
Francisco: No - saw me in a way sir, that I had not, something which was very simple. I was in a simple situation and I was repeating something which was so simple I had avoided and I believe that it was the type of condition that you talk about.
Mr. Nyland: Was an 'I' Objective to you, Francisco?
Francisco: No, sir, it did not.
Mr. Nyland: Okay.
Francisco: That was the difference.
Mr. Nyland: Then we don't talk about it.
Francisco: Right.
Mr. Nyland: Not here. We talk about experiences of Objectivity as a result of Work about which there is no further question. That's what we talk about in this meeting.

Michael Near: Mr. Nyland?
Mr. Nyland: Yah.
Michael: This is Michael Near.
Mr. Nyland: Yes, Michael.

Michael: You're talking about the experience of an 'I' existing. As a matter of fact, you talk about it in this way quite often that, from my experience, I have a very difficult time putting it together. My experience with...

Mr. Nyland: Putting what together, Mike?

Michael: Well, putting what you're saying about the information that 'I' provides by virtue of its existence in my life, with the information that I've received from the experiences that I've had of 'I' existing (before) me. I would like to . . .

Mr. Nyland: Is it different?

Michael: I would like to talk about my experience and try to come to an understanding more specifically of what you're saying. The experience that I have, the information that I receive from the functioning of 'I' in my life is by realization, Mr. Nyland. It's a - it's a - it's not a conceptual - it's not conceptual information. It's a perception of myself as I am and a statement from the perception of the fact that I am, a statement by reflection of that truth as an Objective truth for myself, by a realization of that truth, I see myself as I am as a human being reflected in that, and by that I get information about myself as I am as a human being bound on Earth.

Mr. Nyland: Why do you call it reflection of that? It is a fact: an 'I' Observes you, sees you in a certain way. You receive the fact of you existing.

Michael: Yes, sir.

Mr. Nyland: You have to add to that, that that what actually is received by 'I' is Accepted in the sense we mean it; that is, it is translated for me that I know that something is existing to which I, unconscious human being, am Acceptable. That is the difference. So it has to flow over not only from a reception of a fact of my existence into that what is for me no further - there is no further necessity of talking about it within my unconscious state. In that way, I take the Acceptance started by 'I' as a total Acceptance of me for whatever I am, and then I know that it is coming from an Objective fact recorded by 'I', and now I make it my own.

I've said many times that when an 'I' is Observing and gets impressions of me, it is recording such a fact. Such statements about me as self-knowledge are put in my memory, and I've compared it with other facts which are put in my memory by means of my ordinary mind functioning. And I say sometimes, I will use the facts which are absolute in preference to those which are not as yet absolute when I wish for using them as building blocks on which I want to build Kesdjan and Soul. So I already know the difference of what I call an Objectively reached fact and a subjectively reached fact. And the acceptance that I'm talking about is that I wish to use all facts which are absolute and in truth Objectively obtained.

Michael: Mr. Nyland, that's the - the root of my question is - a fact - when you say a fact that's Objectively obtained, for me, the functioning of an 'I' for me is a registration of, of the purity of the fact that I am. It's an acknowledgment of being. Now that is one kind of information that I receive.

And what I say when I said reflected, which is also in the light of that experience, I am showed - it's so hard to talk about this, Mr. Nyland.

Mr. Nyland: (Well,) let's try anyhow. Otherwise we would keep quiet.

I think, Mike, you should extend the functioning of an 'I'. So far it is only -what you have talked about - is a fact. And of course it should be a continuation of facts which gives me then my personality as behavior form. And when I once get clear about the truth about my behavior as a continuation of such facts as a result of an 'I' continuing to Observe me in my movements, or in the form in which I am, I extend the function of an 'I' much further than you at the present time want to admit. It cannot stop there. I've got to have an 'I' which is there in the presence of the total manifestations of everything of my personality - all organs included. That is the ultimate aim.

Michael: I - I do understand that, Mr. Nyland, as an aim.

Mr. Nyland: Good.

Michael: The difficulty is, is coordinating what my experience is with, with what I hear you say. I want to come to an understanding of my experience. I have a feeling that I might be limiting myself in terms of how I'm, I'm expressing
my own experience to myself, if you know what I mean.

Mr. Nyland: Yah, I think I know. That's why I think you are limiting yourself to the statements of facts only. I think you should attempt to have an 'I' much longer present, and for that you have to be very simple in the form of your behavior. That is, your personality has to be on a fairly low level of not being engaged in too much activity, and not the use of too much energy. But I think there has to be an attempt made that your 'I' continues to exist while you are, for instance, talking. You could attempt that, Mike. But you go off into thinking about it, you see.

Michael: Yes, sir.

Mr. Nyland: That is where you make the mistake. An 'I', when it exists, is no further interested in thought. As soon as your ordinary mind will start thinking, it starts to interfere with the existence of an 'I', because I do believe that an 'I' does have a function to fulfill in the mind itself, and it starts to have interference then from the rest of the brain.

I would look at an 'I' actually - building a little house within a little temple, somewhere. And that there's an interference of the different associative forms of the mind itself which interfere with the erection or the running of the machinery in the temple. Temple is a very good word for it, because really from the standpoint of an ordinary existence of mental functioning, it is like a church where this 'I' can start to operate. And the interference from the 'I' regarding anything of that religious nature is quite obviously true in ordinary life. I think one has to get used to the idea that there is something extraordinary functioning in one's mind and I call it an 'I' trying to establish itself - 'I' - self -and functioning in a correct way, and having to function continuously. But when there is interference of the ordinary mind wanting to keep on thinking, even if it is about the same subject, it is still a subjective thought. You see that, Mike?

Michael: Yes, sir, but the memory received as a result of an impression of 'I', can that also be said to be information of an Objective nature - this is what . . .

Mr. Nyland: Well, what else would it be if there is actually a distinction between those two so-called memories?

Michael: But the memory is conceptual, Mr. Nyland, whereas the information . . .

Mr. Nyland: No, a memory is only a storage place. You want to call up your memory to remember certain facts, particularly of the past. By itself, it's not conception. It is used by your mind and then you call it a memory functioning.

Michael: Oh, I, I…
Mr. Nyland: Okay?
Michael: Yes, I (see it). (- - -). Okay, thank you.

Mr. Nyland: Okay, yah.

Memory for me are shelves - shelves of books and shelves of bundles. It is a laboratory like an inventory which is there to be used for experimentation. Whenever I want to use it, I go to them, and I perhaps look in the label and I say, ah, there's an absolute fact. I take that.

Kerry Millay: Mr. Nyland?

Mr. Nyland: Yah.
Kerry: It's Kerry.
Mr. Nyland: Kerry Millay?
Kerry: Yes.
Mr. Nyland: Yah.

Kerry: I spoke a couple of weeks ago, and I heard some things in the meeting the next night which - that seemed to apply to what I had said and I found that I extracted something very inspiring from that. And I was home after the meeting and came to myself sitting in a chair (in) a wish to have an 'I' become Aware of me. And there was an 'I' Aware of me which remained in existence for a little while.
Mr. Nyland: Kerry, let me ask you: how did you make that 'I'?
Kerry: It's hard for me to say that.
Mr. Nyland: Why?
Kerry: I had a wish that something could become Aware of me…
Mr. Nyland: See, Kerry, when we talk at this meeting, there's absolutely no question about it that I have to have a wish and that wish has to be very deep.
Kerry: Yes, I understand that.
Mr. Nyland: You see? If that isn't there, there is no 'I' in the terminology we
now talk about.
Kerry: Yes, of course.
Mr. Nyland: All right? So it is not difficult to say that that is it; if that was so, it's okay. But you must say it.
Kerry: Good.
Mr. Nyland: Yah.
Kerry: The other thing that I was going to say is that, in that, during that period there was to some extent a registration of the emotional state that I was in.
Mr. Nyland: Yah, no, again. It is not right because you first must start with an Impartiality regarding ordinary physical manifestations. You cannot start on an Observation of your emotional state. All you know, it exists, but that's not the 'I'.
Kerry.: Yeah..
Mr. Nyland: The 'I' doesn't know that.
Kerry: I understand that.
Mr. Nyland: Okay.
Kerry: I was sitting in a chair and something became Aware of me...

Mr. Nyland: No, it's a not right expression. It doesn't just happen like that.
Kerry: No, well it was as a result of my effort.
Mr. Nyland: Then you must say it. I made definitely an effort...
Kerry: ...an effort to have an 'I' Aware of me...
Mr. Nyland: Right.
Kerry: ...and there was an 'I' aware of me.
Mr. Nyland: Okay, okay.
Kerry: And I say that in that Observation there was also an Awareness that I happened to be in a certain emotional state.
Mr. Nyland: No. No. An 'I' is not interested in your emotional state.
Kerry: An 'I' is interested in me. Isn't that right? ,
Mr. Nyland: Yah. That's right.
Kerry: Well, then...
Mr. Nyland: But not as yet of you being in an emotional state. It only opens that door after the 'I' is Aware of your physical behavior, and you have not exhausted that at all.
Kerry; Well, I under—
Mr. Nyland: Well, you may understand that, but you don't listen. You are sufficiently knowledgeable about yourself having a physical body, having an emotional state and having a thought process going on. That is your ordinary mind. Kerry: Yes.
Mr. Nyland: And whenever you mention that, it is still your ordinary mind. Your 'I' is not interested in your emotional state, I'm telling you.
Kerry: I can't believe that the experience...
Mr. Nyland: Well then don't believe it. Keep on having an 'I' Observant of yourself as a result of an emotional state, having a certain perhaps condition of your body. Your emotional state by itself is not separated from your body.
Kerry: No, I understand that.
Mr. Nyland: Okay.
Kerry: I don't, I'm not claiming that.
Mr. Nyland: No, no I'm not - I know you're not claiming, only I don't want you to talk about it because it is of no importance.
Kerry: I'll try to understand that.
Mr. Nyland: Okay, okay. Stick to physical behavior for quite some time.
Kerry: Yah.
Mr. Nyland: That's the only way by which an 'I' becomes developed. Therefore I say an 'I' cannot as yet even become Aware of your emotional state because the 'I' is much to small.

Kerry: Just one - if I could just ask : I wish the 'I' to become Aware of me. I don't want to ask it just to be Aware of my body.
Mr. Nyland: No, you better begin with that because your 'I' will not grow up. You start to mix up what your wishes are in an ordinary state - a natural wish, as it were, of your body or your personality, which is all right. I can understand that I would like it to be that way, but it's not going to be that way. I am interested and I have to know how to develop an 'I'; that's my task.
Kerry: Yeah.
Mr. Nyland: And I don't develop it by having thoughts about it.
Kerry: No.
Mr. Nyland: It only develops by giving it Work.
Kerry: So I just ask the 'I' to Observe my body?
Mr. Nyland: And the 'I' continues to observe you physically, in all kind of conditions, and make it enduring, continuous, not just a little point or a dot. An 'I' must exist and continue to Observe you, describing a line of that kind of Observation. There's much more connected with the growing up of an 'I'. When an 'I' is capable of being there and being maintained by you as a wish keeping on creating it, and as I say sometimes, when it actually is a part of you, when it lives in your house, then you can ask it to Observe your emotional states because then it's grown up. The 'I' is still very immature, Kerry. It will take a long time before it is grown up.
Kerry: Yeah.
Mr. Nyland: All right?
Kerry: Thank you.
Mr. Nyland: Good.

Richard Cohen: Mr. Nyland?
Mr. Nyland: Yah.
Richard: It's Richard Cohen.
Mr. Nyland: Yes, Richard.
Richard: Recently I've had two experiences where I had an Awareness that was immediately followed by a kind of a fear. I'm not sure if that's the word I want to use but it was as though it had - I found myself briefly, it seemed like without a personality and it was - I felt like then immediately my personality came in and did not want to accept what had happened. And I don't know how to make those kind of things palatable to my personality.

Mr. Nyland: No, you cannot. You just accept them the way you can. But they will disappear because you have enough protection with your mind that you won't continue as it were to Observe them. Don't worry about it. I

can understand the fear and that then there is an impression as if you lose something or as if you're not
existing, or as if you are in a different kind of a level. But it will last only that long, just a little indication of that as an impression, and no more because it is a danger. And the fact of fear means that you see it as a danger and your ordinary unconscious state simply protects you. It's quite all right; it doesn't last.

There will, in the future, be a possibility of an existence of an 'I' when that 'I' actually, in Observing you, that you yourself know in the presence of such an 'I', you are practically, to say that, nothing. So that, as it were, you lose yourself but that can only take place when there is something else as a substitute in order to give you, for yourself in your personality, sufficient reasons to wish to continue to live. So the state of fear can be overcome but it won't be overcome yet until the 'I' is much more grown up, and then, in having grown up, can give you the assurance of being present to you so that you don't remain dependent on the personality functioning, that you're willing to give up that what belongs even to the personality for the sake of receiving Individuality.

You see what I mean?

Richard: Yes. There was one other thing connected with that. And that is that, by contrast of those experiences I saw that most of the time my personality, or my thoughts and feelings very subtly come in to my attempts with maybe thoughts or feelings about Work and sort of shield me from experiencing Awareness more purely.

Mr. Nyland: Yah, I think when that enters and any kind of an unconscious or personality traits, as it were, come in, then of course they soil the opportunity for having a pure experience in an Objective sense. Anything will spoil it. It doesn't matter what kind of thought it is; as soon as it enters into the particular section of the brain where you would like to have Objectivity, it enters - it is wrong - so the Objectivity cannot function. It has nothing to do with the thought being about Work because that doesn't help. The thought about Work can only be translated to go up to a higher level by becoming a real wish. When that is there, a wish for the existence of something that is of a higher nature, that will create it. But the thought itself will never create it. A thought instigates the particular feeling necessary for that wish to create an 'I'. And you're danger point in which you have to take care of yourself, and you protect yourself.

Richard: And I'll only get past that if the wish gets stronger?

Mr. Nyland: Yah, feeding 'I'. There's only one way. An 'I' in principle is very good to give you a little information of what may be the meaning of Work, But I think the continuation of the creation of such an 'I' and keeping on feeding it by asking the 'I' to keep on Observing you - because that is the food for the 'I' - then when the 'I' can continue to grow up, can continue to exist longer than a second, when it actually starts to become, as it were, developed in seeing possibilities of myself as they really are, in all kind of directions, I say sometimes, all three centers. It's a tremendous amount of Work that is laid away for 'I' and it is still so infantile and small that I have to do everything possible to give it good kind of food, almost that I find out what is the diet necessary for the growth of an 'I'. That is where my thoughts will go, you see, and then they culminate every once in awhile and they say: now, I have a real wish. I now want this 'I' to function. Now is the time. And I keep on saying: now is the time. Now I wish this 'I' to be made by a result of my wish, the wish as energy to be converted into the existence of an 'I', an 'I' then functioning. Alright?

Richard: Yes. Thank you.

Mr. Nyland: All right.

Frank Conaway: Mr. Nyland?
Mr. Nyland: Yah.
Frank: It's Frank Conaway.
Mr. Nyland: Yah.

Frank: In trying to apply the task of extending my Work and trying to extend awareness in the way that you talked about it to me two weeks ago at music, I find that the times when I can do that to any degree that I can really honestly say is an extension (of it) are extremely rare.

Mr. Nyland: Try it now, Frank.

Frank: Sir?

Mr. Nyland: Try it now. At the present time. You're in very good company. You may have to slow down what you are saying, extending your sentences a little bit, or even if you make an attempt for enunciation and do it slow, there is very definitely a possibility that something can be there, without

any criticism, and not even wanting to guide what you are saying. You can leave it to your head to say that, but something quite definitely can be present to you as you are talking. And even if you let it go or you lose it, you bring it back again. It is not so difficult. But you may have to change your ordinary habitual way of speaking into something that is, you might say, more controllable or less interfering. If I, when I want to speak, can use that what is energy for the speaking and the energy which is necessary in my mind for (that) to know what I am saying to a minimum, then I have a chance that there is something else that can continue to exist while I am naturally or unconsciously engaged.

Frank: Yes, sir.

Mr. Nyland: You try that. We talk about it next week.

Frank: All right, sir.

Mr. Nyland: All right?

Frank: Thank you very much.

Mr. Nyland: Is that it?

Bob: Yah.

Mr. Nyland: I hope you understand the meaning of Thursday evening. As I say, I've no objection that you come. You take a risk when you don't know very much about Work. If it can stimulate you, all right, to the good. But those who speak must speak from their experience and only from their experience, not theory. I hope you Work this week. I hope you think of the group. I hope you keep on thinking why are you here, and what actually do you want. Sometimes before you go to bed, you say, in God's name what am I interested in, for in Gurdjieff? What for, for me? That might help you. Goodnight.